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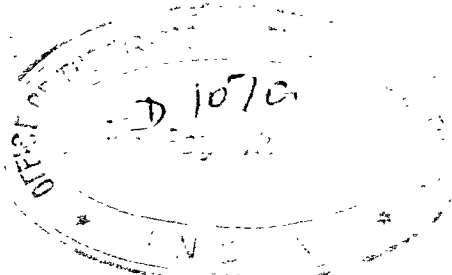
ANNUAL REPORT

OF THE

MYSORE ARCHÆOLOGICAL
DEPARTMENT

FOR THE YEAR 1924

WITH THE GOVERNMENT REVIEW THEREON



BANGALORE

PRINTED AT THE GOVERNMENT PRESS

1925

Government of His Highness the Maharaja of Mysore.

GENERAL AND REVENUE DEPARTMENTS.

No. E. 3830-9—Edn. 115-24-2, dated 8th January 1925.

Archæological Department.

Reviews the report on the working of the ——— for the year 1923-24.

READ—

Letter No. 4485, dated 18th October 1924, from the Registrar, Mysore University, forwarding a report on the working of the Archæological Department during the year 1923-24.

ORDER No. E. 3830-9—EDN. 115-24-2, DATED 8TH JANUARY 1925.

Recorded.

2. The report which was due on the 15th September 1924, was received on the 18th October 1924. Arrangements should be made for the punctual submission of the report in future.

3. The Director and the staff made tours in the different parts of the Mysore, Hassan and Kolar Districts. A detailed monumental survey was made in thirteen villages in the Hunsur, Arkalgud and Hassan Taluks, the most important of the monuments surveyed being the twin temples at Mosale in the Hassan Taluk which are reported to be very good specimens of the Hoysala style of architecture, dedicated to the worship of Vishnu and Siva. The existence of these temples in close proximity seems to testify to the catholicity of the views of the Hoysala Rulers, who though Vaishnavas in their religious beliefs were also patrons of other sects. The repairs of the Bucheswara temple at Koravangala in the Hassan Taluk which is one of the first class monuments and is also stated to be unique in many respects, and as important as the temples at Somanathpur and Halebid, are reported to have been neglected. Steps should be taken to undertake the repairs at an early date.

4. A sum of Rs. 15,196 is reported to have been spent for the repair and maintenance of the several ancient monuments in the State during the year as against Rs. 29,405 sanctioned for the purpose. No explanation has been offered as to why the amount sanctioned was not utilised in full. Only the Executive Engineers of Hassan, Kolar and Chitaldrug Divisions are reported to have spent the amount placed at their disposal for the repair and maintenance of monuments which are not Muzrai Institutions. The circumstances under which no expenditure on this account was incurred in the other divisions should have been explained.

5. The inspection reports of the Revenue Sub-Division Officers are stated to have been received only in respect of 12 institutions. Sub-Division Officers should submit reports on every monument in their charge as required by standing orders. The Director should send inspection reports to the Archæological Department as proposed by the standing orders. Commissioners of Districts are requested to issue necessary orders to the Sub-Division Officers.

6. In view of the great architectural value of the temple at Somanathpur, a Committee was appointed by Government to prepare a detailed report as regards the repairs or restoration work to be done. The detailed proposals of the Committee were considered by Government and the Government issued recently sanctioning certain works and the appointment of watchmen of the temples at Belur and Halebid to keep them clean and in good order. Orders have also been issued directing the inclusion of the Panchalinga temple at Somanathpur in the list of Ancient Monuments under class III. Legislation to protect ancient monuments has been already introduced in the Legislative Council.

7. The study of certain manuscripts is reported to have revealed the existence of (1) the dynasty of the Kings of Karnapurashtra (2) the dynasty of kings having the title of Kothandaparasurama Manonnata (3) the dynasty of Pragvatas and (4) the Jain University of Tapagachchha at Latapalli in Gujarat where degrees were conferred on both men and women scholars.

No. E. 3830-9—EDN. 115-24-2, DATED 8TH JANUARY 1925.

8. One hundred and twenty-four new Epigraphical records were collected and published during the year, of which 103 are stone inscriptions and 21 are copper plate grants. Of the latter, 4 are grants of early Western Ganga Kings. About 50 coins are also reported to have been examined during the year.

9. An Archæological Museum was opened during the year as an adjunct to the Archæological office with a view to make the study of Indian History realistic and interesting and also to link up the Archæological Department with the Department of History in the University. Among the exhibits placed in the Museum are coins, copper plate grants, ancient utensils, views of ancient monuments and estampages of inscriptions.

10. The revised edition of Karnataka Sabdanusasana was completed and published during the year. The monograph on the Halebid temple is said to be still under preparation.

11. Government are glad to note that the Department has continued to do useful work during the year.

K. MATTHAN,
Chief Secretary to Government.

To—The Registrar, Mysore University.
The Chief Engineer of Mysore.
The Deputy Commissioners of Districts.

PRESS TABLE.

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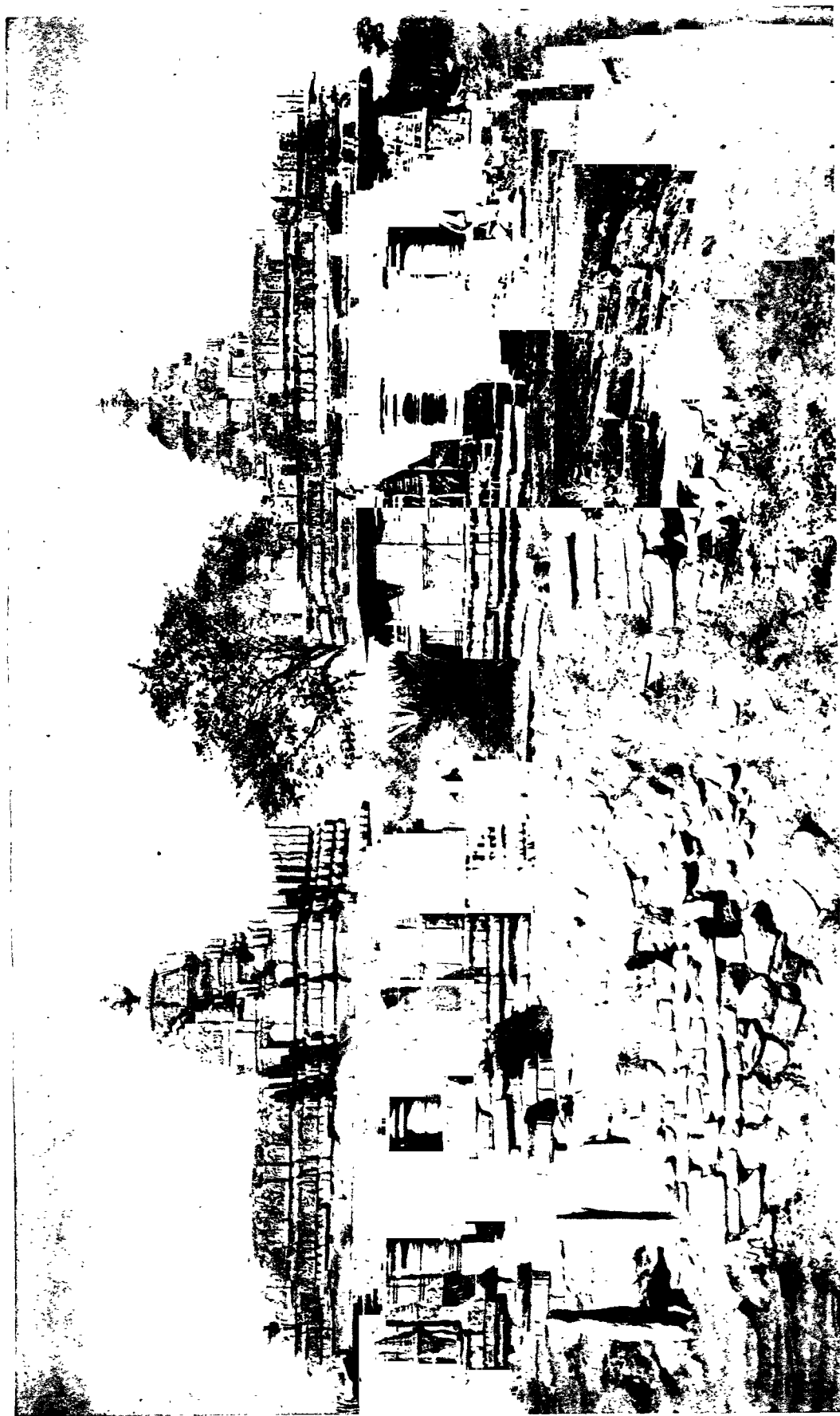
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FRONT VIEW OF THE TWIN TEMPLES AT MOSALE.

ARCHÆOLOGICAL SURVEY OF MYSORE.

Annual Report for the year ending 30th June 1924.

EXCAVATION, TOURS AND EXPLORATION.

As the amount allotted for excavation purposes was ordered to be reappropriated, no regular excavation was undertaken during the year. Preliminary digging was, however, made at Halebid in the compound of the Pârśvanâtha Basti, on the strength of a statement contained in the inscription set up there. But as it did not yield any satisfactory result the work was stopped.

The Director and the staff made tours in different parts of the Mysore, Hassan and Kolar Districts and found out 21 new copperplate grants and 103 stone inscriptions, besides a few manuscripts.

A detailed monumental survey was made in the following villages during the year:—

Bettadapur in the Hunsûr taluk, Sômpura, Basavâpatna, Hângal, and Arkalgûd town in the Arkalgûd taluk, and Gorûr, Attavara, Mudugere, Heragu, Golenahalli, Kittane, Kôravangala and Mosale in the Hassan taluk.

PART I.—ARCHÆOLOGY.

(i) MONUMENTAL SURVEY.

There is an Ânjanêya temple on the western slope of the smaller hill close to the hamlet called Koppal. The temple is of no architectural importance as it is only a small hut with a tiled roof. But the figure of Ânjanêya is interesting enough. It is a huge image carved on a slab measuring about 15' x 5'; and it faces to the right. Its left hand holding a mace is placed on the waist. Its right hand is raised. On the right shoulder of the Ânjanêya sits Lakshmana fighting with Indrajit carved higher up on the slab. Below the Ânjanêya figure are carved a tiny figure similar to Ânjanêya called *Makuradhvaja* and also a fish and a tortoise. The name of the image is *Vira Hanumanta*.

2. A few feet lower down the hill there is a path leading to a cave with a small opening of about 2' x 3'. The cave is irregular in shape measuring about 15' x 20' and is utterly dark inside. At the left hand corner of the farther end of the cave there is a platform built in stone. To the right of the platform there is a small opening which leads to another cavity smaller in size than the front one. On the top of the platform two Lingas are placed one in front of the other on a single *pîtha* or seat. The Lingas are very interesting and are of different sizes. (*Vide* Plate II). The seat or *pîtha* measures 1'—3" x 1'—0". The bigger Linga, 4½" in diameter and 7½" in height, is behind the smaller one which is 5½" high and 3¾" in diameter. On the top of the bigger Linga are carved five tiny Lingas in a circle while a figure of Pârvati is carved within a slit in the smaller Linga. The *pîtha* has got figures carved on all its four sides. The figures carved are:—the five Pându brothers, Râma, Lakshmana, Lava and Kuşa, Garuda, Vîrabhadra, Bhairava, Hari, Hara, Brahma, Vibhîshana, Bali-Chakravarti, Channabasava, Nîlâlôchana, Ganapati, Hariścandra and Chandramati. A few animals and birds such as a fox, dog, crow, elephant, mouse, and lion are also carved. A figure of the head and face of a female with ear-rings, necklace and other ornaments surmounted by a serpent of seven hoods is prominently carved on the side of the *pîtha*.

opposite to that through which water poured over the Lingas flows out. On the *pīṭha* above the hoods there is written the name, Subrahmanyadēva.

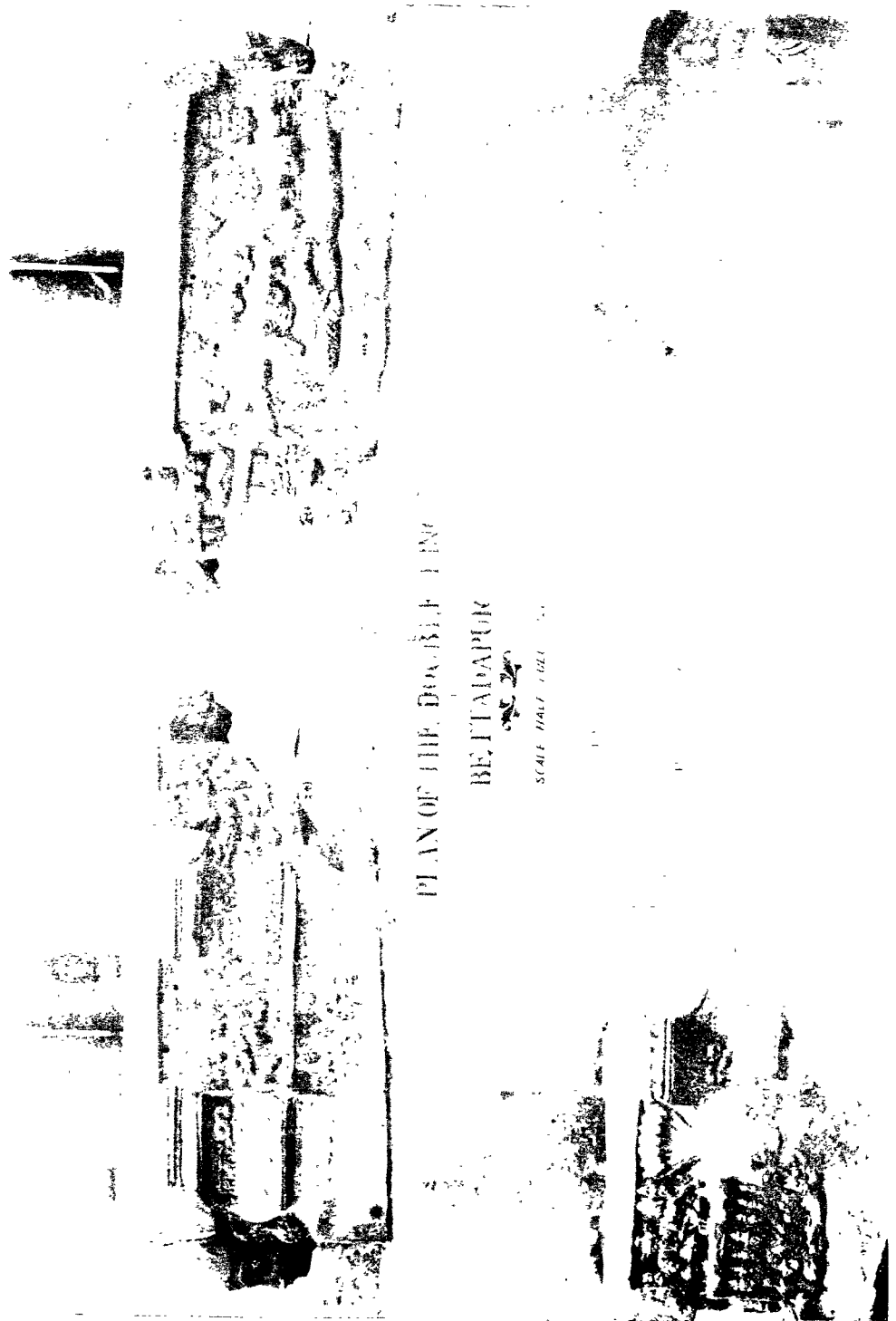
3. To the left of the serpent hoods a figure of Uchchhishta Gaṇapati, or Śakti Gaṇapati as it is otherwise called, with a nude female on its lap is carved. A nude squatting figure with the name Jina written below can also be seen among the group. The significance of these figures, Hindu and Jaina coupled with the figures of animals and birds is, however, not clear and is therefore well worth a study from Iconographical point of view. Such Lingas with such figures are not so far discovered anywhere else in the State, nor is any description of such carvings found in any of the well-known Āgama works.

4. To the right of the Ānjanēya temple there is another cave measuring 10' × 5' divided into two rooms measuring 4' × 5' and 6' × 5'. On the eastern side of the hill there is another cave called Mūdalagavi or Virabhadranagavi. It contains a hall measuring 17' × 12' with two rooms 6' × 6' and 8' × 7' on the left side. This hall leads into another hall 17' × 18', the rock forming the roof sloping towards the north. This second hall opens into a third room 8' × 8' containing an image of Virabhadra. To the left of this innermost room there is yet another room measuring 15' × 10' in front and 6' × 7' behind. This contains a Linga in the middle and a number of images on a platform to the left of the entrance. Directly behind this cave and about a hundred feet above it there is another cave called Kanakana Gavi having for its entrance a hole 1½' in diameter. To approach the entrance of this cave one has to ascend a steep rock firmly keeping one's feet one after another on twenty foot-holes made on it to facilitate one's mounting. In the inscription on this rock the foot-holes are said to have been made by one, Kankāḷadēva of Haradur for the use of the ascetics that lived in the cave. On the western side of the hill and close to the steps leading up the hill there is another cave called Kallavadēra-gavi. It contains a room measuring 3' × 6' and opening into a smaller room within. These and other caves on the sides of the hill are said to have afforded secure shelter to women, children and valuable property of the villagers against the inroads made by enemies about two centuries ago.

5. The lofty hill to the South-East of the village which is popularly known as Beṭṭadapura Hill contains a temple dedicated to Mallikārjuna. The hill with its temple has been described in para 33 of the Archæological Report for the year 1913. There is a gateway with a lofty gopura at the foot of the hill just where the flight of steps begin. Carved elephants are placed on either sides of the openings of the gateway. By the side of the North wall a large Serpent with seven hoods and a Linga on its coils is carved out of a single rock. Similarly by the side of the south wall a huge tortoise has been carved. The walls and ceilings of the gateway show signs of some old painting. Two small shrines stand a few feet away in front and on either side of the gateway, one of which contains *Mahishāsūramardini* and the other a figure of *Bhairava*. There are big bulls made in stucco on the top of both these shrines.

6. The metallic figure of Tāṇḍavēśvara in the temple on the top of the hill is a very fine piece of South-Indian workmanship in bronze and is well-worth being photographed. As there was not enough light inside no photograph could be taken.

On an eminence to the north of the village are a number of mounds of earth which are locally designated as *Pāṇḍu Guṭti*. Similar sites are said to be found in other parts of the State where they are called either *Pāṇḍu Kuḷi*, or *Mōryara diṇṇe*. These mounds are only a foot or two above the ground level with a small depression of about 9'—0" diameter in the centre. Each is surrounded by one or two circles of stones. The circumference of one of these outer circles measures 176'—0". The central depression of one of these which is thrown open by some treasure-seekers reveals a cavity of about 10' long and 6' broad covered with a thick slab of stone. All other mounds are believed to have such cavities underneath. The object of their construction is not known. Tradition seems to connect these with the Pāṇḍavas of the Mahābhārata; but such an association seems rather imaginary than real. They might either be artificial caves of some aboriginal tribes or tombs of some early settlers of the locality. Complete excavation of a few such mounds will not fail to bring to light the archæological relics contained in them and furnish some information as to their origin.



DOUBLE LINGA AT BETTADAPURA.

Mysore Archaeological Survey.

7. On the outskirts of the tank called *Perumāl Samudra* at Hāṅgal, a village to the North-east of Basavāpaṭṇa called after the name of a general of the Hoysala King Nārasiṃha III, a small temple of Īśvara stands completely enveloped by a grove of tall trees. The temple is now in utter ruins but from the excellent workmanship which can still be seen inside it must be presumed that it was once a very fine structure of some architectural merit. The *Garbhagudi* or the adytum and the *Sukhanasi* or the vestibule are the only parts now standing. All the outer walls have fallen down and appear to have been rebuilt in brick and mortar sometime ago. The temple is neglected and no worship is performed. Both the *Garbhagudi* and the *Sukhanasi* ceiling are dome-like with the usual Lotus-bud hanging down in the centre. *Aṣṭadīpālakās* (Guardian angels of the quarters) are beautifully carved on the sides of the octagon. There is a Nandi or bull in front of the temple and also a broken image. The age of the temple is not definitely known. There is an inscription stone lying in front of the temple dated A.D. 1302, which has no reference to the temple as it records only the grant of certain lands to one Maṇḥaṇṇōpādhyāya of Hānugal.

8. As already stated in para 7 of the Annual Report for the year 1909 there are three temples in the town of Arkalgūd: Lakshmi Nārasiṃha, Amṛiteśvara and Virabhadra temples. Of these only the first two are of some importance. At the end of the main street in the portion called, the Fort, stands the Lakshmi Nārasiṃha temple facing the East. It consists of a *Garbhagudi* (adytum), 7'-6" × 6'-6", *Sukhanasi* (vestibule), 7'-6" × 6'-6", *Navaranga*, 18'-0" square, and *Mukhamantapa* (front hall) 23'-0" × 28'-0". It looks as though there was originally only a porch of one *anakana* instead of a *Mukhamantapa* which seems to have been a later addition.

9. Pillars in the *Navaranga* and also two of the pillars in the *Mukhamantapa* which originally must have formed part of the porch, as mentioned above, are round and well-carved. The pillars of the *Mukhamantapa*, however, are plain. The ceilings also are fine though not so nice as at Sōmanāthpur. The majority of them are flat with the usual rosettes and flat bands. The ceiling of the *Mukhamantapa* immediately in front of the entrance doorway is dome-like with a lotus-bud drop in the centre. The temple is in early Hoysala style after the Dodgaddavalli type; and it seems to have been repaired recently especially the tower which is covered with a thick coat of plaster. The Kalasa or finial on the top is fine. The *Garuḷagambha* is not in the centre but a few feet removed to the right as at Sōmanāthapur. Garuḍa is carved on its side facing the temple, *Śankha* (conch), *chakra* (discus) and a serpent on the north side, Gaṇapati on the west and Āṇjaneya on the south.

10. The image of Lakshmi-Nārasiṃha is about 4' high, seated on a pedestal of nearly 1 foot high and has a discus and conch in the upper hands. The lower left hand goes round the waist of Lakshmi who is sitting on his lap and the lower right hand is in the *Varada* pose. Lakshmi embraces her lord with her right hand and is holding a lotus in her left hand. Two stone images of Nammālvar and Bhāshyakāra are kept in the *Sukhanasi*.

11. The Amṛiteśvara temple is smaller in size than the above but looks much older in age. It consists of a *Garbhagudi*, *Sukhanasi* and a long *Navaranga* measuring about 28'-0" × 15'-0". The temple faces the East but the entrance gateway is on the South side. There is a verandah of 9'-0" feet deep on the south side to the whole length of the *Navaranga* and a similar one of 7'-0" deep on the east side. In front of the east entrance, a well-wrought bull is placed in a recumbent posture on a pedestal of about 3' high.

12. The shrine of the goddess is to the north of the *Navaranga*. The image is about 3 feet high, seated on a pedestal which has got a lion carved on its front side. The goddess has got lotuses in the upper hands while the lower ones are in the *Abhaya* and *Varada* poses.

13. Images of Bhairava, Subrahmanya, Kēśava and Gaṇapati are placed in the *Navaranga*. The temple, however, has no architectural importance.

14. Outside a village called Śambhunāthapura situated at a distance of two miles to the north of Arkalgūd, there is a fine temple which is visible from the road leading to Hassan. (Vide Plate III). It is a structure of moderate dimensions. The temple is dedicated to

Śambhunāthēśvara or Swayambhunāthēśvara as mentioned in the inscription which stands in front of the temple (Ag. 6). It consists of a *Garbhagudi* (adytum), a *Sukhanasi* (vestibule), each 7'-0" square, a *Navaranga* 16'-0" square and a spacious *Mukhamantapa* (front hall) 33'-0" × 28'-0". The ceilings of the *Garbhagudi*, *Sukhanasi*, *Navaranga* and the central ceiling of the *Mukhamantapa* are made up of slabs of stones forming squares placed crosswise while the remaining ones are plain. The pillars in the *Mukhamantapa* are round and not ornamented but those of the *Navaranga* are typical Dravidian pillars of the usual type. The temple is Dravidian in style and has got a finely chiselled outer surface throughout. The outer walls of the *Navaranga* and *Garbhagudi* are divided into a number of bays by means of thin pilasters and in the central bays on each side are constructed elegant niches with characteristic carvings on the top. The tower over the *Garbhagudi* as well as the parapet wall over the rest of the structure seem to be quite modern.

15. The goddess is kept in the right corner of the *Navaranga*. The image is standing about 2' high and holds *Damaruga* and *Trisūla* in the upper hands. There is a lotus in the lower left hand while the lower right hand is in the *abhaya* pose.

16. The inscription mentioned above records a grant to the temple in Śaka year 1312, i.e., A. D. 1390. The temple must necessarily have been built in the early part of the 14th century.

17. The Yoga Narasimha temple at Gorur stands on the left bank of the Hēma-vati facing the west. The temple is architecturally unimportant but it presents a very artistic appearance on account of its situation on the bank of a broad river with cool shady groves of trees in front and a long flight of steps leading down to the bed of the river. The temple consists of *Garbhagudi*, *Sukhanasi* and *Navaranga*. The structure is simple and plain. A small *prākāra* (compound wall) most of which has fallen surrounds the temple. There is a small *mantapa* with a *gopura* (tower) in front of the temple.

18. The image is about 6' high, sitting in Yōga posture on a pedestal about 1½ feet high. The whole image as well as the *prabhāvali* is covered with metal plate. The front two hands rest on the knee while the back hands hold *Chakra* and *Sankha*. *Garuḍa* is carved on the pedestal as usual.

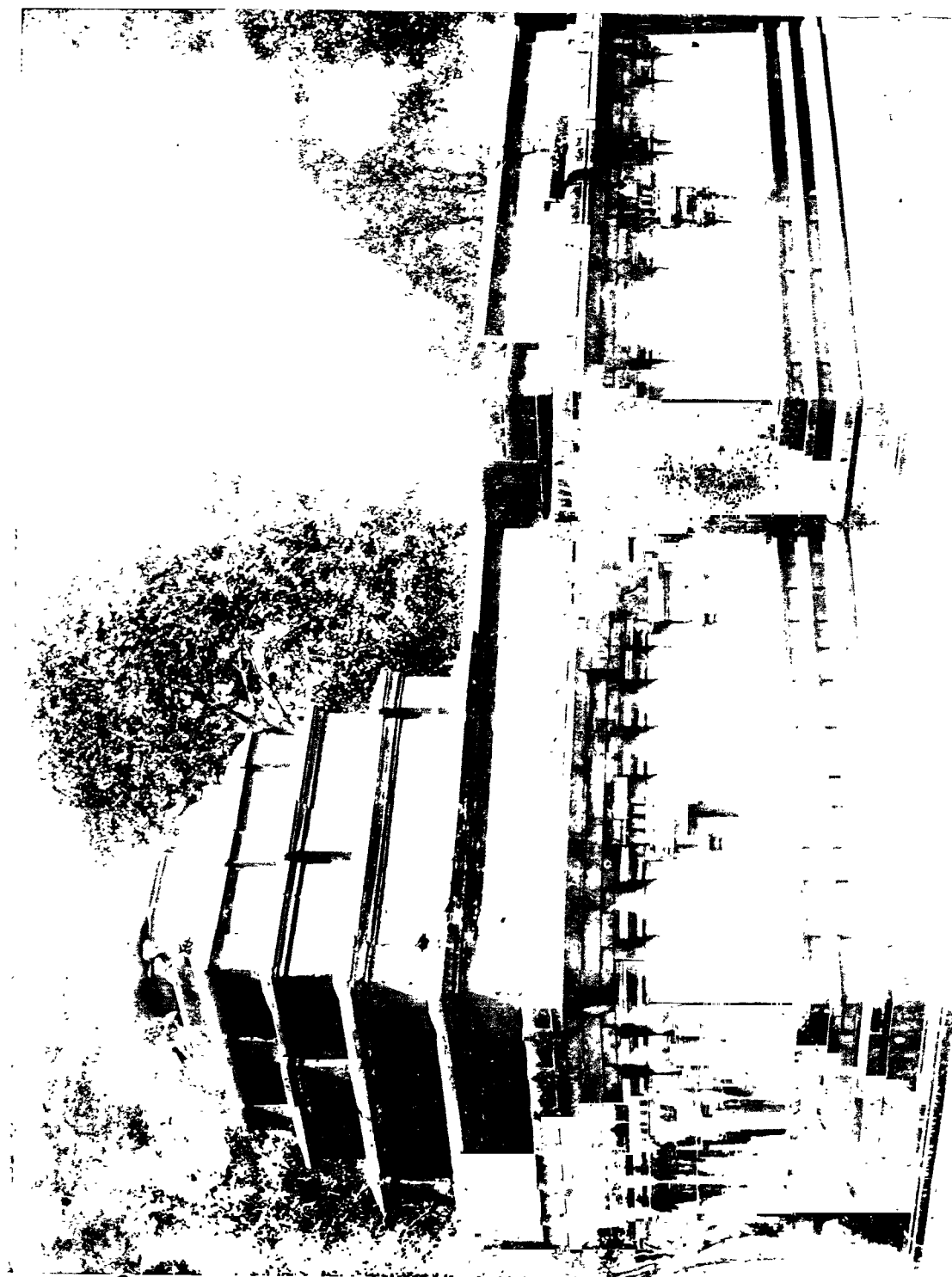
19. The Vāsudeva temple is in the heart of the same village. It is a simple structure facing the east with no architectural beauty and consists of a *Garbhagudi*, *Sukhanasi*, *Navaranga* and a *Porch*. There are also two rooms on either side of the *Navaranga*. The *Navaranga* measures about 30'-0" × 24'-0", the central platform measuring 11'-7" square. Each pillar of the *Navaranga* is made up of three shapes; square to a certain height from the bottom, octagonal to a certain height above it and then sixteen-sided up to the capital.

20. There are four inscriptions within the temple; one of which, Hn. 176, is dated A. D. 1575 and records the remission of certain taxes on the temple lands. The temple therefore must have existed long before. Another inscription, Hn. 194, which is a small marble tablet fixed on the parapet wall above the porch, states that the *Vimana* of the temple was constructed and certain repairs carried out in the year in A. D. 1868.

21. The main image Vāsudeva is about 5' high standing on a pedestal about 1' high; the attributes of the god are the *conch* and *discus* in the two upper hands and *lotus* and *mace* in the lower two hands. The image is very beautifully carved. A small room is formed by means of a mud partition wall in the left corner of the *Navaranga* in which an image of Bhāshyakāra is kept.

22. The room which is to the south of the *Navaranga* contains the goddess seated on a pedestal about two feet high and holding lotuses in the two back hands, while the two front hands are in the *Abhaya* and *Varada* poses. The room to the north of the *Navaranga* has got the images of *Vishvaksēna* and the *Ālvārs*.

23. The village is very small and there is no other temple except that of a village deity called *Kollāpuradamma* outside the village. Three shapeless stones form the goddess. Two standing metallic figures which form the processional images are kept in the *Archak's* house within the village for safe custody. To the south of the village close by, there lie scattered several carved pillars and other architectural members which indicate



SAMUDRA NATHESWARA TEMPLE, AT SAMUDRA NATHAPUR, SOUTH-WEST VIEW.

Mysore Archaeological Survey.

that once a good Hoysala temple must have stood there. The villagers say that it was a Vishnu temple dedicated to Channakēśava.

24. This place was visited once before in the year 1919 and the temples contained in the village have been described in para 10 of the report for the year 1920. The *Īśvara* temple which, in the inscription stone standing there (Hn. 69) is called *Eragēśvara* temple, is now a mass of ruins. The doorway of the *Garbhagudi* and the *Basava* (bull) sitting in front facing the temple are the only features now remaining. Both these are examples of good workmanship.

25. The other temple in the village is that of *Yoga Narasimha*. The temple, though small, is in a very good condition. Only the outer verandahs have fallen. The *Navaranga* of the temple is very beautiful. The pillars are massive and very finely chiselled. The soffits of beams have all got flowers carved in the centre, and the ceilings are deep and dome-like and are really excellent in workmanship. In no other temple of such small dimensions—for the *Navaranga* is only about 14'—0" square—has so far been seen such exuberance of the sculptor's skill exhibited. The ceilings are all full of intricate geometric designs and are crisp in outline as if wrought only yesterday. The temple deserves to be preserved as a Second class Monument.

26. There are two temples and one Basti in the village, the most important being the *Kīrti Nārāyaṇa* temple. In the inscription stone which stands by the side of the porch and which is well preserved by the village people by means of another slab of stone placed against it, (Hn. 61), it is called *Jaita Nārāyaṇa*. The temple faces the east and consists of a *Garbhagudi*, *Sukhanasi*, *Navaranga* and a porch. The image is about 7'—6" high including the *prabhā* behind it and stands on a pedestal 1'—6" high which has got *Garuḍa*, carved on it as usual. The image holds lotus and mace in the two back hands and discus and conch in the two front hands. The god is flanked by *Śrīdēvi* and *Bhūdēvi*. *Daśavatāras* are carved on the *prabhavali*. The precessional image, however, has not got all the attributes and those which it has are not in the same order as in the main image. It has got conch and discus in the back hands; and a mace in the front left hand while the front right hand is in the *Abhaya* pose.

27. According to the inscription mentioned above the temple was built in the Śaka year 1139, i.e., 1217 A. D. It is built in the early Hoysala style with plain straight outer walls and step-like tower of uncarved blocks. The finial or *Kalāśa* is very fine. In front of the tower above the *Sukhanasi* ceiling, a fine *Garuḍa* has been carved, the head of which is unfortunately missing. The *Navaranga* ceilings are all well-carved: Figures of *Naminālvār*, *Bhāṣhyakāra* and *Gaṇapati* are placed therein. The *Garbhagudi* lintel has got the figure of *Nārāyaṇa*, the *Sukhanasi* lintel has got *Kālingamardana* and that of the *Navaranga*, *Vēṇugōpāla*. The other temple in the village is called *Kaṇaṭhēśvara* and consists of a *Garbhagudi*, *Sukhanasi* and *Navaranga*. To the right of the *Sukhanasi* is a room in which an image of *Īśvara* with *Pārvatī* sitting on *Nandi* is kept. The *Sukhanasi* lintel has *Gajalakṣmī* carved on it and in the *Sukhanasi* are kept two *Basavas* (bulls) and an image of *Bhairava*. The temple is unimportant architecturally.

28. The Jain Basti, though a heap of ruins, is more important architecturally than either of the two temples described above. The inscription stone which is in front of it, Hn. 57, tells us that this Basti was built in the Śaka year 1077, i.e., 1155 A. D. and was dedicated to *Pārśvanātha*. It is thus nearly a century older than the *Kīrti-Nārāyaṇa* temple; but is still far superior in workmanship and ornament as can be seen from the remains of portions of the Basti still intact. Some of the carvings are so crisp and the colour of the stone so fresh that if portions are bodily removed and built elsewhere they can easily pass muster for a newly chiselled work. It is said that the Jain image that was in the Basti was removed by some Government officer thirty years ago.

29. At the North end of the tank bund is a temple dedicated to *Īśvara* consisting of a *Garbhagudi*, *Sukhanasi*, and *Navaranga*. The temple is built of mud and broken stones of some other temple. In the *Navaranga* are placed two *Basavas* (bulls) and two *Vighnēśvaras* one of which shows good workmanship. A broken top of a *Viragal* is also placed here and worshipped. The *Archak* (priest) is a *tammaḍi* of *Volagerehalli*, a neighbouring village.

30. There is a Virabhadradêvaru temple within the village which has been recommended by the Deputy Commissioner as deserving of being included as an Ancient Monument. On inspection, however, it was found to be an ordinary structure, of no architectural merit. It consists of a *Garbhagudi*, 7'—0" × 7'—0", *Sukhanasi*, 6'—0" × 7'—0", *Navaranga*, 16'—0" square and a Porch, 6' deep, with *Jagali* (pial) on either side. Pillars in the *Navaranga* are square in shape at the bottom and octagonal on the top. A Virabhadra image 4'—6" high stands on a pedestal one foot high and holds *Trisûla* and *Damaruga*, shield, and sword. A Bull is carved on the pedestal. Worship is performed by a *Jangama*.

There is an Ânjanéya temple also in the village which is only an ordinary hut with a tiled roof.

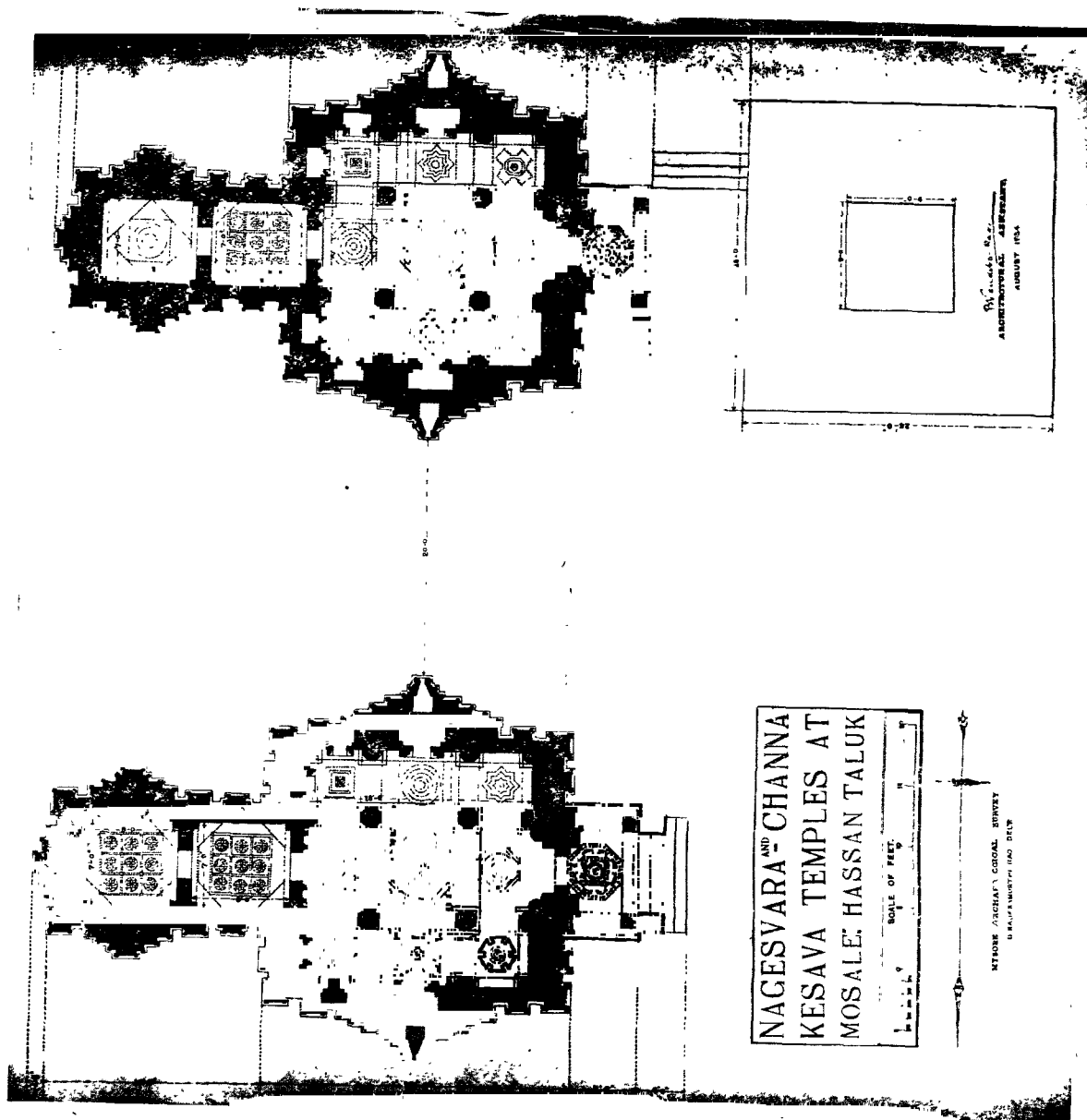
31. This is a jodi village. On account of some dispute between the Jodidars and the villagers, the only temple in the village which is dedicated to Janârdana, is neglected. The villagers say that no worship has been performed for the past ten years. Peepal plants have grown on the top of the temple and unless they are immediately rooted out the temple is sure to come down very shortly. The image is 4'—6" high and stands on a pedestal one foot high. The god holds discus and conch in the back hands and mace and lotus in the front hands. Garuḍa is carved on the pedestal as usual.

32. The Bûchêśvara temple at Kôravangala which is one of the First class monuments and whose inspection has been prescribed annually by the order of the Government dated the 14th September 1920, was also visited. The temple is in a tolerable state of preservation but has suffered badly for want of a regular watchman. A compound wall has been built round the temple but the gates provided are already rotten and do not afford sufficient protection against the entrance of mischievous people and stray cattle into the compound. The whole compound was in a dirty condition at the time of inspection. The top slab of the tower by the side of the *Sikhara* (finial) which has been displaced by somebody for driving out a wild cat which had made its habitation inside it, has not been set right. Consequently all the rain gets into the cavity below and trickles on the image in the *Garbhagudi*. The temple is said to be leaky in other places also. Plants are growing on the structure. This is a temple unique in many respects and is, as important as, if not more than, the temples at Sômanâthpur and Halebid. It is therefore very necessary to make satisfactory arrangements to keep it in perfect good condition. The Deputy Commissioner of the district has been addressed in the matter.

33. The most important monument visited during the year is the twin temples at Mosale, a village about eight miles to the south of Hassan. These two temples stand side by side at a few feet apart and are identical in design and workmanship. (*Vide* Frontispiece.) They are very good examples of Hoysala art and belong to the Kôravangala class of temples. There is no clue as to the precise date of the construction of these temples. An inscription stone which is standing in front of the temples (Hn. 165) relates only to some endowments granted to the temples in the year A. D. 1578. From the style and architectural character, however, they may be assigned to the 12th century A. D. when most of the ornate structures in the State came into being.

34. Each temple consists of a *Garbhagudi*, 8' × 7', a *Sukhanasi*, 7'—9" × 6'—7", a *Navaranga* about 19' × 18'—8" and a porch with *Jagali* on either side. (*Vide* Plate IV.) Each is surmounted by an elegant tower which is complete in itself and in a perfect condition. In front of each tower is carved a fine figure of Śaḷa with tiger, and the gracefulness of its outline is considerably enhanced when viewed against the clear blue sky behind it. (*Vide* Plate IX.)

35. The *Navaranga* consists of nine *ankanams* the central one of which is raised as usual. Each *Navaranga* has got six niches, two on either side of the *Sukhanasi* doorway and two each against the North and South walls. These niches are elaborately carved and are complete shrines in miniature. These contain images of Gods and Goddesses. All the ceilings in the temples are elaborately carved with intricate geometrical patterns and highly complicate designs.



36. The outside walls of these temples are made up of numerous panels formed by the breaking up of the wall surface all of which contain images of deities. The more important deities have got turrets carved over them while the less important ones have no such canopies. The empty space of the panel in the case of the latter is, however, covered by delicate tracery work as is seen in the Amritêśvara temple at Amritâpur in the Tarikere Taluk. In the centre of the *Navaranga* walls both on the North and the South side are two niches which must have once contained images but are now empty. (*Vide* Plate VIII.) Above these figures there is the usual drip-stone or (*chajja*). On the top of this several mutilated figures, some of them being monkeys in all sorts of prankish postures, may be seen. Above the drip-stone comes the parapet wall which is made up of four tiers of carved stones and is full of delicate tracery work and images placed in niches. Above this the tower is formed of five tiers of blocks each of which rises tapering one above the other but maintaining the contour of the outside wall. Big images are carved on the central block of each face of the tower. A projection in continuation of the tower is constructed above the *Sukhanasi* ceiling. It is on the top of this that the Śaṣa figure already referred to is standing. On the east face of this cavity, a dancing image of the God within the temple is carved. The *Kaḷasa* or finial on the top is beautifully carved.

36. The basement has got the usual moulding and consists of uncarved blocks which help to add more interest to the carved portion above them. The porch has got raised *Jagali* on either side with a stone railing above it. The railing on the outside has got scroll work on the top and bottom with double columns and musicians carved in the middle.

33. In front of the porch of one of the temples there is a landing about 8' wide and beyond this a platform 26' square and 2' high is constructed. In the centre of this platform there are foundations of a small room about 9'—6" square. Most probably a *mantapa* stood here formerly.

39. One of these temples is dedicated to Īśvara and is called Nâgeśvara, while the other contains a Viṣṇu image called Channakêśava. The existence of temples of two different sects in such close juxta-position is note-worthy, such a rare combination having been so far found only in one place within the State, *viz.*, at Marale in the Chikmagalur Taluk. There is no doubt that both these temples at Mosale had their origin simultaneously and owe their existence to the bounty of a single individual. This eclecticism seems to be peculiar in the case of Hoysala rulers who, though Jainas early and Vaishnavaites later by faith, still built temples dedicated to Tirthankaras, Śiva and Viṣṇu and were patrons of all sects alike. How far this succeeded in ending sectarian religious feuds remains to be investigated.

40. The Viṣṇu temple is to the north of the Śiva temple. (*Vide* Plate V.) Of the large images on the outside wall, 45 are male, 23 female and 11 are worn out beyond recognition.

41. The following are the principal images in order: Manmatha, Vāsudêva, Madhusûdana, Varâha, Kâlingamardana, Vêṇugopâla, Narasiṃha, Janârdana, a seated male figure with discus and conch in the two upper hands, the other two hands being broken; A similar figure with mace and lotus in two hands, the remaining hands broken: Gôvardhanadhâri, Sanyâsi, a nude female figure called Môhiṇi; male figure with conch and discus in two hands, the other two hands broken; Yêga Narasiṃha, Aniruddha Mâdhava, a seated male figure with conch, and discus in two hands the other two being *Varada* and *Abhaya*; a seated male figure believed to be Paravâsudeva; Śrîdhara; a male figure with lotus, mace, conch and discus: Mâdhava; Gôvindâ; Samkarshana; Trivikrama; Bali with Vâmana; Hari; Achyuta; Lakshmi Nârâyaṇa and Janârdana.

42. The ceiling of the front porch is very beautiful and is illustrated in plate VII. As already stated the ceilings in the *Navaranga* are all very artistic, especially the central one. *Ashṭadîpâlakas* are carved on the central blocks of the octagon of this ceiling. Above this *Chaturvîṃśati-mûrtis* (twenty-four aspects of Viṣṇu) are carved three on each side flanked by chouri-bearers with Garuḍas at the corners. Above this are concentric circles richly carved, the central pendant dropping more than three feet. The six niches of the *Navaranga* contain Lakshmi Nârâyaṇa, Śâradâ, Gaṇapati, Mahishâsuramardini, Lakshmi, and Yoga-Narasimha.

43. There are perforated screens fixed on either side of the *Sukhanasi* doorway and Dvârapâlas are carved on the pillars next to them. Lakshmi flanked by *makaras*

is carved on the lintel above the *Sukhanasi* doorway. The ceiling of the *Sukhanasi* is flat with flowers and flat bands.

44. The *Garbhagudī* lintel has got Gajalakshmi carved on it. The image Channakêśava is about 6' high and 7'—6" with the *Prabhāvali* behind it. The image holds conch and discus in the upper hands, lotus and mace in the lower hands. Śrīdēvi and Bhūdēvi are carved on the sides below. The *Prabhāvali* also is very beautifully carved and Daśāvatāras (ten incarnations of Vishnu) are seen on it as usual.

45. The Śiva temple has got 70 figures on its outside-walls: 20 male and 36 female figures. Fourteen figures are completely worn out. Thirty-eight of these are principal images, the rest being subsidiary ones such as Chouri-bearers and other attendant deities. The following are the principal images in order.

1. Seated female figure with 8 hands with serpent carved at bottom.
2. Male figure standing with a serpent and Śūla in two hands, the other two arms broken.
3. Male figure standing with Damaruga, Śūla, Abhaya, the fourth arm broken.
4. Mahishāsuramardini.
5. Lakshmi.
6. Seated female figure, four hands, all broken; peacock and Kamaṇḍalu carved at the bottom.
7. Female figure standing with Pāśa, serpent, lotus, and the fourth arm broken: the letters Gauri are carved below the figure.
8. Sarasvati.
9. Seated female figure, 4 hands, all broken; Serpent carved at the bottom.
10. Female figure standing, holding an arrow, Śūla, Kamaṇḍalu, fourth hand in Abhaya pose, words *Manohāri* written below.
11. Seated female figure with 8 hands broken. Words *Rākshasi* written below.
12. Seated figure of Mahishāsuramardinī.
13. Male figure standing, with Śūla, Damaruga and arrow, the fourth arm broken. Word *Vajrabhūta* carved below.
14. Brahma.
15. Standing Female figure with 4 heads and 2 hands.
16. Standing female figure with Śūla, Damaruga, Book and Kamaṇḍalu.
17. Standing male figure, arms broken, word *Chitrasēna* carved below.
18. Standing male figure called Mahākāla.
19. Standing Sarasvati.
20. Seated female figure holding Damaruga, Śūla, Varada pose and rosary.
21. Brahma.
22. Standing male figure with Śūla, Damaruga, Abhaya pose and Gada.
23. Male figure standing, two arms broken and holding Damaruga and discus in the other two hands.
24. Standing female figure holding lotus in the two upper hands, rosary and fruit in the two lower hands.
25. Nārāyaṇa.
26. Standing male figure below which the word *Chitradhara* is written.
27. Sarasvati.
28. Female figure with 6 hands, discus being in the 2 back hands, other arms broken. The word *Chakrasika* (?) carved below.
29. Standing male figure holding Śūla, Damaruga, third arm broken, and rosary in the fourth arm.
30. Female figure with three heads and four arms all broken.
31. Pārvati.
32. Sarasvati.
33. Lakshmi.
34. Standing male figure holding Śūla, Damaruga, fruit and Abhaya pose.
35. Varāhamūrti.
36. Sarasvati.
37. Janārdana.
38. Standing male figure with the word *Mahākāla* written below.



CHENNAKESAVA TEMPLE AT MOSALE - SIDE VIEW

Unfortunately almost all the figures are mutilated. Otherwise this temple could have afforded sufficient material for the study of Śaivite iconography.

46. As noticed above, many of the images have got names of gods carved below them. Besides the names mentioned above the names Lakshmîdêvi, Śrîyâdêvi, Bhûmidêvi, Brahma are carved below the respective images. Names of sculptors, however, are not to be found anywhere in these temples. Below one image the word *Gombîra* is carved. This is not apparently the name of any god or goddess. It may therefore be presumed that it may be the name of a sculptor.

47. The ceiling of the front porch is flat and richly carved. (*Vide* Plate X.) The square shape has been converted into an octagon which again is reconverted into a square. *Ashtadikpâlakas* are carved on the sides of the octagon and musicians on the sides of the square. On the bottom of the central slab a big full-blown lotus flower, and, in the centre of it, the figure of Gajâsuramardini are carved.

48. The lintel of the *Navaranga* doorway has got Śiva, Pârvatî, chouri-bearers and bull carved on it. The ceilings of the same are of varied designs, no two being alike. The niches inside the *Navaranga* contain, Saptamâtarah (Seven mothers), Śârâdâ, Gaṇêṣa, Mahishâsuramardini, Linga, and Kêṣava. The bull which is placed in the centre is very fine.

49. On either side of *Sukhanâsi* doorway perforated screens are fixed as in the Kêṣava temple and below these Dvârapâlakas are carved. On the pillars next to the doorway chouri-bearers are carved. The *Sukhanâsi* ceiling as well as that of *Garbhagudi* are flat with flowers and flat bands. The image is the usual Linga with a *pîṭha*.

50. These two temples being portions of a single scheme of construction form a monument fit to be placed in first class in the List of Ancient Monuments and well-worthy of preservation. A compound wall should be built round the monument. It is desirable that the duty of keeping the premises of these temples clean and neat should be assigned to the Patel of the Village.

(ii) PROTECTION OF MONUMENTS.

51. A statement showing the amounts spent for the repair and maintenance of the several ancient monuments is given in Appendix A.

52. Inspection Reports from Revenue Sub-Division Officers were received only in respect of the following institutions during the year.

Sômêśvara temple at Sômpur.	Kîrtinârâyana temple at Heragu.
Amṛitêśvara temple at Amṛitâpura.	Channakêśava temple at Ambuga.
The Darga and temples at Tonṇûr.	Jain Bastis and Kêdârêśvara temple
Lakshmîkânta temple at Dêvanûr.	at Halebid.
Bûchêśvara temple at Kôravangala.	Chaṭṭêśvara temple at Chaṭṭhaṭhalli.
	Statue at Konḍajji.

It is very desirable that all the Sub-Division Officers do not fail to visit each and every Ancient Monument within their charge at least once a year as laid down in the Government Order of 14th September 1920 and to send in their Inspection Reports to this department for information.

53. With regard to the preservation of the famous temples at Halebid, Belur and Sonnathpur, Government in their Order No. 1199-204—Muz. 135-23-7, dated the 8th March 1924, appointed a Committee consisting of the Muzrai Commissioner, the Chief Engineer, the Director of Archaeology and the Deputy Commissioner of the district in which the monument is situated. The Committee inspected the monuments in question and an estimate based on its recommendations is pending before Government for orders.

54. During the official year slight repairs were executed to the Rock-cut temple at Râmadurga, Moḷakâlmuru tâluk. An estimate for Rs. 470 for the repair of the Śrî Channakêśvara swami temple at Marle, Chikmagalur taluk, was sanctioned by the Deputy Commissioner, Kadur District, and the work was carried out.

55. Two estimates aggregating Rs. 1,890 for repairing the temples on Chandra-beṭṭa and Akkan Basti at Sravanbelgola prepared by the Executive Engineer were scrutinised and returned after countersignature for further action.

56. An estimate for Rs. 500 for repairing the Mallikârjunasvâmi and Nilakanthêśvara swami temples at Kelasi, Sagar taluk, was sanctioned in the Muzrai Department.

57. An estimate for the repair of Channakêśava temple at Hullêkere, Arsikere taluk, was received and returned with the necessary countersignature for further action.

58. The Government in their Order No. 1243-5—Muz. 88-23-8, dated the 12th March 1924, ordered that this department should inspect the row of mantaps newly constructed within the enclosure of Śrî Râmadêvaru temple at Chunchankatṭe, Yedatore taluk. Accordingly the place was visited by the Architectural Assistant and a report submitted to Government.

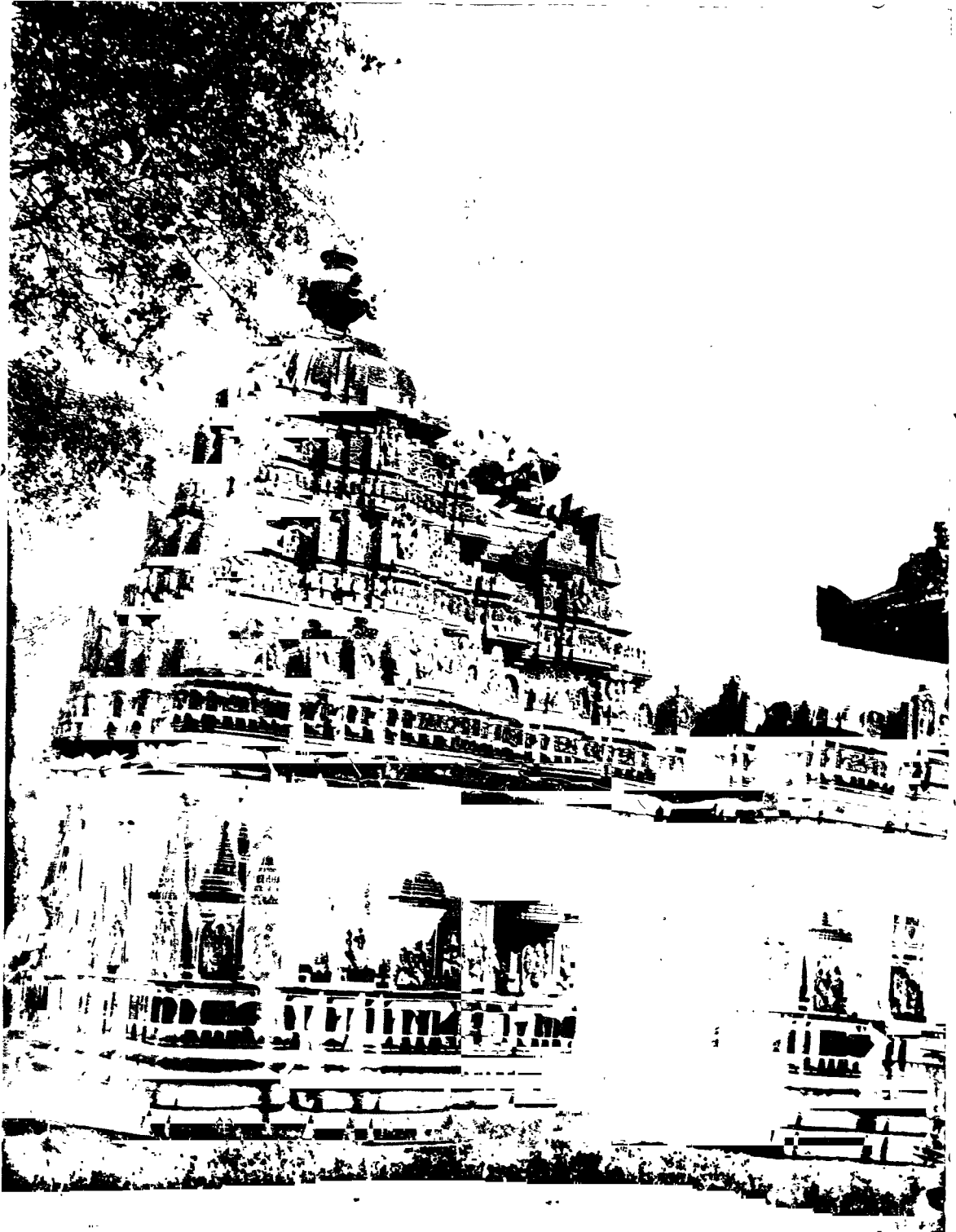
59. The Lakshmî Nârâyana temple at Hosaholalu, Krishnarajapete taluk, is a First class monument. It is now proposed to build a compound wall round it with an entrance gateway. A design for the same was called for from this department which was furnished after personal inspection of the spot.

60. A correspondent wrote in a local paper recently that some portions of the ruined Panchalinga temple at Sômanâthpur, had been wantonly destroyed by some mischievous people. This fact has been brought to the notice of the Deputy Commissioner, Mysore District, who is taking suitable notice of the conduct of the perpetrators of the deed. Unless all the Ancient Monuments are "protected" by an act of legislation it is not possible to prevent such acts of vandalism effectively. It is therefore a matter of urgent necessity to bring the "Ancient Monuments Preservation Act" into force within the State as is done in British India.

(iii) MANUSCRIPTS AND PRINTED BOOKS.

61. Mallishêpa's **Nagakumaracharita** is a manuscript (No. B. 113) throwing some light on the history of the Nâgas. In the beginning of the work, the author whostyles himself as Ubhayabhâshâchakravarti, says that he has rendered in Sanskrit poetry in an abridged form what Jayadêva and others of old wrote partly in prose and partly in poetry in Prâkrit. The story of Nâgakumâra runs as follows:—"Jayanâdhara, King of Kanakapaṭṭana, in the Magadha country, had two wives, Viśâlâlôchanâ and Prithvîdêvi, daughter of Śrîvarma, King of Girinagara in Saurâshṭra. By the first wife he had a son named Śrîdhara and by the second, another son called Pratâpandhara. Once while playing in the compound of a Jaina temple, Pratâpandhara fell into a well containing some serpents and was taken up unhurt. Thenceforward he came to be known as Nâgakumâra. Hearing of Nâgakumâra's valour, Vyâla and Mahâvyâla, sons of Jayavarma, King of Muttra, went to Kanakapaṭṭana and contracted friendship with him. Desirous of getting rid of a competitor for the throne of Kanakapaṭṭana, Śrîdhara led an army against Nâgakumâra and had to fall back in the fight that ensued between them. Under the advice of Nayandhara, Jayandhhara's minister, Nâgakumâra, left the country and went to Muttra with Vyâla and Mahâvyâla. In the meanwhile Jayavarma was driven to a forest by his minister Dusṭavâkya who threw Suśîla, Jayavarma's daughter, into prison when she refused to marry him. On arriving at Muttra Nâgakumâra set her free capturing the usurper and imprisoning him. Susila was sent to Harivarma, King of Simhapura, whom she liked to marry. Then in company with Kîrtivarma, a Śaka prince of the city Supratishṭhâ, Nâgakumâra went to Kashmir and succeeded in marrying Tribhuvanarati, daughter of Nanda, the King of that country. From Kashmir he went to Girikûṭa, a city in the Ramyaka forest, the king of which place was called Vanarâja. He also married Lakshmîmati, Vanarâja's daughter. Learning there that Vanarâja's grand-father was driven thither by the grand-father of Sômaprabha, the then king of Paundravardhana, the former capital of the ancestors of Vanarâja, Nâgakumâra sent Vyâla to punish Sômaprabha. Accordingly Vyâla went there and succeeded in bringing Sômaprabha as a prisoner.

On this occasion Achchhêdya and Abhêdya, sons of Jayavarma, King of Supratishṭhâ, became allies of Nâgakumâra in his wanderings of adventure. In the forest of Jâlantika, Sahasrabhaṭas, a band of five hundred warriors, took service under Nâgakumâra. With these and other followers Nâgakumâra went to Antarapaṭṭana and was given a hearty reception by Simharatha, the king of that city.



CHANNAKESAVA TEMPLE AT MOSALE, SOUTH-WEST VIEW.

Meanwhile Simharatha received a letter from Harivarma, King of Girinagara in Saurâshtra, requesting military help against Chandaprabha, king of Sindhudêśa, who on Harivarma's refusal to give his daughter in marriage to him laid siege to Girinagara. No sooner was the intimation received than Simharatha with Nâgakumâra and his brave followers set out for Girinagara. In the war that ensued between the two armies Chandaprabha was defeated and taken prisoner along with his allies, Jaya, Vijaya, Sûrasêna, Pravarasêna, and others. Elated with the joy of victory, Harivarma gave his daughter in marriage to Nâgakumâra.

Continuing his adventure, Nâgakumâra went to Kausâmbi and married the seven daughters of Subhachandra, King of that city, and also the daughter of Abhichandra, King of Nâgapura in Kurujângala. Going to the south he married Jayalakshmi, daughter of Mēghavâhana, King of Madura in the Pândya territory. Passing to Ujjayini he married the daughter of Jayasena, King of the Avanti country. While in the south he paid a visit to Kânci and was given a cordial reception by Pallava, the King of that city. Passing to Dantipura, the capital of Chandragupta, he married his daughter Madanamajûshâ and arriving at the city of Trilôkatilaka in Kongâlâya, the capital of Vijayandhara, he married his daughter Lakshmîmati.

On this occasion Nâgakumâra was told by a Jaina ascetic that in his former birth he was the son of King Mahêndravikrama and that he was then called Nâgadatta. By Lakshmîmati, daughter of King Vijayandhara, Nâgakumâra had a son called Dêvakumâra and when he grew old, he installed his son Dêvakumâranâga on his throne in Kanakapaṭṭana and himself retired to a forest as a Jaina ascetic.

62. At the conclusion of the tale it is said that Nâgakumâra lived a thousand years in the epoch of Nêmi, one of the 24 Tîrthankaras.

63. In the Uttarâdhyayana Sûtra (P. 688, Calcutta Ed.) Dharaṇêdranâga is said to have protected Pârśvanâtha when the latter was attacked by Kamathâsura.

64. In the Sthânânga Sûtra (Page 357) we are told that among the five Commanders of King Nâgêndrakumâra, Rudrasêna was the Commander of Infantry. In the same Sutra (P. 464), it is further stated that among the Commanders of the army of Dharaṇanâgakumâra, Rudrasêna was the Commander of Infantry.

65. Bristling as is the above story of Nâgakumâra with various forms of additions and omissions, it cannot be denied that it has some historical basis. Though Śaka and Pallava are rather the names of dynasties than of individual kings, still the mention of those names definitely marks the period of the adventures of the Nâgakumâras. Though almost all the kings mentioned in the story are said to have allied themselves with Nâgakumâra by giving their daughters in marriage to him, it is worthy of notice that no such thing is mentioned in the case of the Pallava King. It is probable that as the Pallavas had married Nâga princesses, the Nâgas, conforming to the Hindu custom of not exchanging daughters in marriage might have declined to marry the Pallava princesses in return.

66. Again though nothing is known of Harivarma, Simharatha, Chandaprabha, Jaya, and Vijaya and others mentioned in the story, names such as Rudrasêna, Chandragupta and Pravarasêna cannot be said to be as fictitious as the former. That these are the names of famous kings that played an important part in the period of the Śakas and the Pallavas, is well known to historians. Though there had been two kings of the same names in the period, chronological considerations require that Rudrasêna should be the Śaka Rudrasêna II, Chandragupta the first Chandragupta of the Gupta dynasty and Pravarasêna the first Pravarasêna of the Vâkâṭakas.

67. According to the chronology of the Śakas, or Kshatrapas, the date of Rudrasêna II is about A. D. 258. It has been pointed out in my Archaeological Report for the year 1922-23 that the traditional date of Chandragupta I is about A. D. 250.

68. It follows therefore that the period of the Nâgas fell between A. D. 200 to A. D. 300. Of the nine Nâgas mentioned along with the Guptas in the Vishnupurâṇa, the first four seem to have been (1) Dharaṇêdranâga, (2) Nâgadatta (3) Nâgakumâra, and (4) Dêvakumâranâga.

69. It must however be borne in mind that the above information furnished from manuscripts cannot be relied upon so long as it is not supported by epigraphical or numismatic evidence. It can only be regarded as a basis for further investigation.

70. The **Gadyakaranamrita** of Sakala-Vidyâchakravarti who styles himself Kavirâjarâjâbhinavabhaṭṭabâna Kalikâla-Kâlidâsa Kâhala-Kavi-Sârva-bhauma Kâla-Kavikalabha is an excellent historical prose work in Sanskrit written after the model of Bâna's Harshacharita. The subject treated of in the work is the 90 days' battle of Śrīrangam between Narasimha II, son of Tribhuvanamalla Viraballâla of the Hoysala dynasty and the combined army of the Pândyas, the Magadhas and the Kâḍavas (Pallavas) about a few years before Virasômêśvara's marriage and accession to the throne in A.D.1234. Unfortunately the manuscript is incomplete. The poet seems to have been a Śaivaite in religion and to have set a high value upon the poetical merits of his own work. He makes Kailâsa, the abode of Śiva, the scene of the narration of the story of the Gadyakarnâmrta. Vyâsa is made to read the work before Śiva and his followers in Kailâsa.

71. The poet traces the cause of the war between the Pândya and the Hoysala kings to a mythical feud between Paraśurâma, Śiva's disciple and Skanda, Śiva's son, who, owing to their mutual curse to be born as human beings, were born on the earth, one as the Pândya King and the other as Hoysala Narasimha II and entered into a terrible war with each other. The real cause of the war seems to be the rivalry between the Pândya King and Tribhuvanachakravarti Râjarâjadêva-chôla in alliance with Narasimha II of the Hoysalas. Just when Narasimha was about to celebrate the marriage of Sômêśvara, his son by his first wife Kalâvati, who died about three years after his birth. Râjarâjachôla's territory was invaded by the combined army of the Pândyas, the Magadhas, and the Kâḍavas. Before Narasimha could send his army to help Râjarâja against the combined army, Râjarâja was taken prisoner by the Kâḍava King and imprisoned in the fortress of Jayantamangala. On hearing the news, Narasimha made a hurried march to Jayantamangala and defeating and slaying the Kâḍava king (called Nijâhu?) released Râjarâja. Then marching with his army to Śrīrangam, he engaged the combined army in battle for 90 days at Śrīrangam, and routed it out. Thenceforward the Pândyas became tributary vassals to the Kuntalêśvaras, i.e., the Hoysalas.

72. The portion of the manuscript in which the genealogy of the bride is given is wanting in the Library copy. All that can be made out from what is contained in the manuscript is that Nandidêva and Kshêmarâja, sons of Vallabha, king of Guzrat, were driven out of their kingdom on account of their wickedness, that while Nandi married a princess of Paramâra dynasty, Kshêmarâja married Surapâla's daughter and that both lived under his protection. When on the death of Surapâla Guzrat fell into the hands of enemies, Nandidêva migrated to Kânci and lived there.

The manuscript abruptly ends here. It may, however, be safely conjectured that the bride selected for Sômadêva was a descendant of the family of Nandidêva of Guzrat. The information thus supplied by the manuscript regarding the fall of the Pândyas and the revival of the Chôlas corroborates that recorded in the inscriptions of the Hoysalas. No inscription of the Hoysalas fails to mention the part played by the kings of this line in putting down the Pândyas and rendering the power of the Chôlas firm.

73. Another manuscript noticed during the year is Rudrasimha's **Vijnanatarangini** descriptive of the life of a mythical king called Śankaradâsa who is stated to have been a worshipper of Śiva and Viṣṇu. The date of the composition of the work is stated as follows:—

Vaikrama-vâji-sênâni-mukhâbdhi-kshiti-sammite

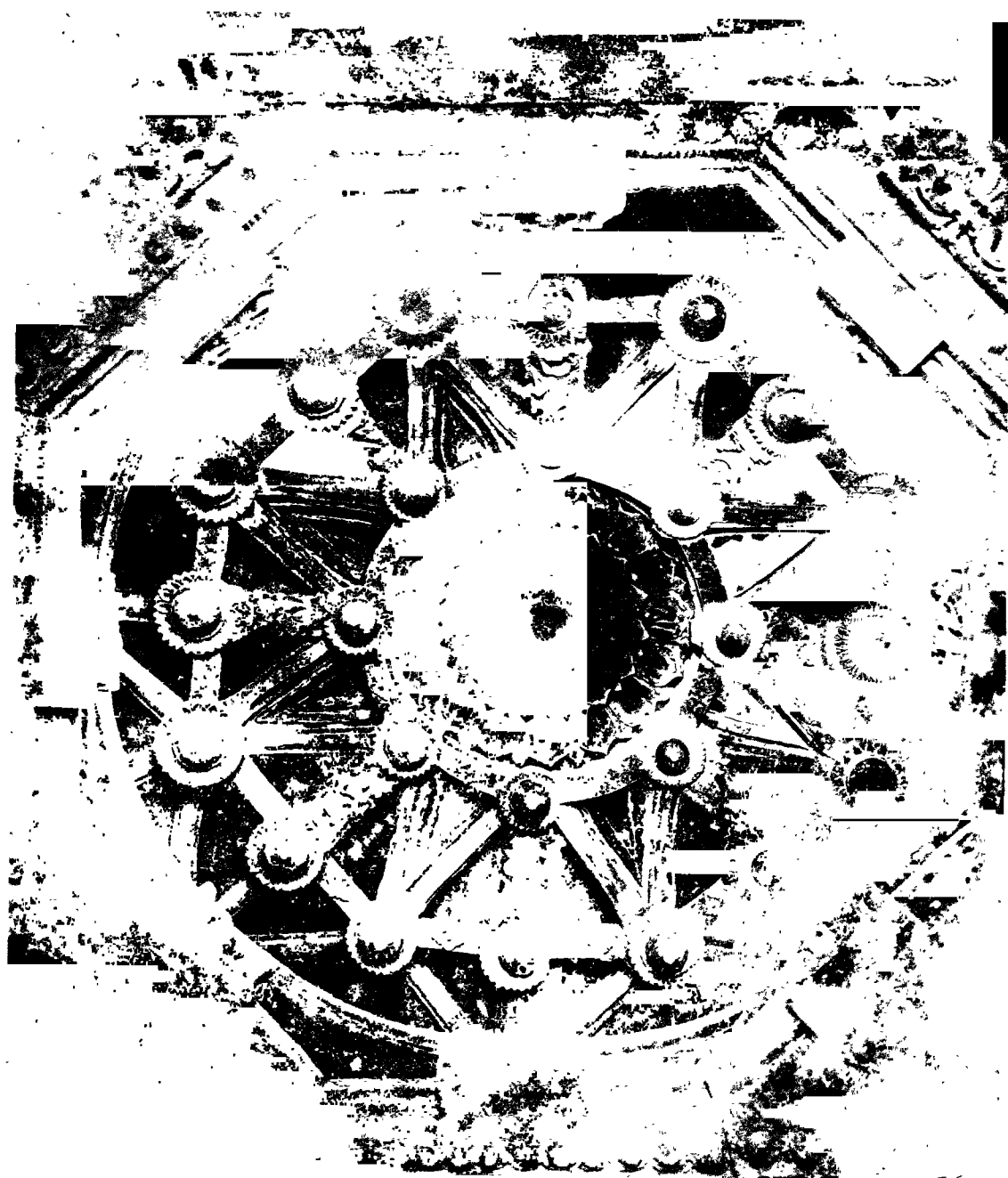
Varshe Somadine puṇye sarvapâtakanâśini

Svajanmadivasê châyam Kṛishṇajanmâshtamî-tithau.

In the Vikrama year 1467 (= A. D. 1411), on Monday the eighth lunar day of the dark half of the month Śrâvâṇa, it being his (Rudrasimha's) own birthday, this work was brought to a close.

74. The genealogy of the author given at the conclusion of the work is as follows:—

- Date (1) Vyâbudeva, king of Karnapurârâshṭra.
(2) Kîrtisimha, son of (1)



CHANNAKESAVA TEMPLE AT MOSALE, CEILING OF THE FRONT PORCH.

Mysore Archaeological Survey



NAGESVARA TEMPLE AT MOSALE, SIDE VIEW.

- (3) Râmasimha, son of (2)
 (4) Dalelasimha, son of (3)
 A. D. 1411 (5) Rudrasimha, son of (4)

and the author of the work.

75. Another manuscript noticed during the year is Miśradhîrêśvara's **Dvija-rajodaya** treating of auspicious lunar days. While speaking of his patron, Dvârakâdâsa, a descendant of the Mânônnata line of kings, the author gives his genealogy as follows :—

- (1) Âśâditya, king of Kanyakubja.
 (2) Śîru, eldest of the ten sons of (1) devoted himself to religion, renouncing his inheritance, while the rest of the sons divided the kingdom among themselves.
 (3) Jagannâtha, son of (2), reclaimed his paternal share and resided in his capital Devapur, south of the Ganges and north of the town called Kautsi.
 (4) Dâmôdara, son of (3)
 (5) Bhâgîratha, son of (4)
 (6) Chandrasêna, son of (5)
 (7) Dvârakâdâsa, son of (6) and patron of the author; and who made Indrapura his capital.

76. In his Madanaratnapradîpika, Madanasimha speaks of himself as a descendant of the Mânônnata line of Kings and gives his genealogy as follows :—

- (1) Dâmôdara
 (2) Mahîpâla, son of (1)
 (3) Śaktisimha, son of (2)
 (4) Madanasimha, son of (3).

The Dâmôdara of this line might probably have been the same as the Dâmôdara, son of Jagannâtha, mentioned above. The Mânônnatas are said to have had "Kôdandaparas'urâma" as their title. As Hêmâdri and Mâdhava are quoted in the Madanaratnapradîpika, Madanasimha cannot be earlier than the 14th century A. D.

77. Sômacharitrangî's **Guruganaratnakara** (Printed at the Dharmabhyudaya Press, Benares 1910) is another work which throwing as it does a flood of light on the History of Guzrat in the latter half of the fifteenth century, deserves careful study. Speaking of the authoritative nature of his work the poet says that he has described partly what he saw with his own eyes and partly what he heard from others. The work was written in A. D. 1435. The subject treated of in the work is the life and work of Lakshmisâgarangî of Tapagachchha. Dêvarâja was the name by which Lakshmisâgara was known before he was admitted into the order of the Jaina ascetics. He was born in A. D. 1409 in Umâpura in Guzrat. His father was known as Karmasimha of the Ukeśa family, a branch of the Prâgvâṭas. His mother's name was Karmadêvi.

Having been educated by distinguished Jaina scholars, he acquired a taste for Jaina religion and philosophy. With the permission of his parents he was admitted into the order of the Jaina monks of the Tapagachchha and was thenceforward called Lakshmisâgara. Mahade, a distinguished Jaina scholar of Dêvagiri, admired his scholarship and gave him the titles of Gaṇi and Paṇḍita in A. D. 1440. Then on the occasion of the centenary festival of the Tapagachchha Munisundarasûri, the head of that gachchha, gave him the title of Vâchaka in the presence of King Bhîma. In A. D. 1452 Lakshmisâgara was raised to the position of a sûri. During the festival celebrated on this occasion there was present his father Karmasimha of the Prâgvâṭa line with his friend Vayuja. Ratnaśêkhara-sûri, Udayanandi, and Sômadêvasûri were all contemporaries with Lakshmisâgarasûri. Sômadêvasûri was a distinguished poet and his poetical skill was admired by King Kumthakarna of Mēvâḍ, King Jayasimha of Pâvakavani, and Hâma and others. On the demise of Munisundarasûri and his successor Ratnaśêkhara-sûri, Lakshmisâgarasûri became the chief of the Tapagachchha in Lâṭapalli in A. D. 1461. He succeeded in combining the various Gaṇas of the Jains and bringing them all under the Tapagachchha.

78. One of the most important reforms he introduced in the Tapagachchha was the conversion of a number of Digambaras into Śvētāmbaras and in connection with the *Paridhāpana*, clothing ceremony of the Jaina ascetics, a great festival was celebrated. Under his influence almost all the kings in different parts of Guzrat abandoned the policy of destruction, and for their own good and for the prosperity of their people formed a circle of Kings. Vāchaka, Vibudha, Gaṇi, and Sūri are the four titles which (the University of) the Tapagachchha conferred on the students of Jaina religion and philosophy according to the standard of learning they had acquired. The names of a number of scholars on whom the above titles were conferred are mentioned in the work. What is more interesting is the admission of women candidates for the degree of this religious University. The various degrees conferred on women are Gaṇini (Leader of a Gaṇa or group) 2. Pravartini (worker) and (3) Mahattara, (the great). The names of the women on whom the above degrees were conferred are also mentioned in the work. A lady called Chūla on whom the title of Gaṇini had already been conferred was given the title of Mahattara on the occasion when the title of Vāchaka was conferred on Sômadêva and Hêmahamsa (Ch. III. 7). In the midst of a great festive gathering called for the purpose in Aśāpalli, lady Sômalabdhigaṇinî was raised to the rank of Pravartinî. (Chapter III. 14). In a great festival organised for the purpose in Ilâdurga the degree of Sūri was bestowed on three scholars, Vāchaka on six students and Pravartinî on eight ladies. (Chapter III. 61).

79. No less is it pleasing to note that the relation between the Mahammadan conquerors of Guzrat and Malava and the original kings, nobles and the people was most cordial. While the people and especially the Gaṇas and Gachchhas of the Jainas called the Mahammadan Kings Suratrâṇa Sukhas, *i.e.*, those who found their happiness in the protection of gods, the word being derived from Sultan, and Prajâpriyas (beloved of the people), the Mahammadan kings were not slow to appreciate the loyalty of the people, their nobles and their original kings. The most trusted ministers of the Mahammadan kings seem to have been selected from among the nobles and a number of ancient kings also seem to have retained their sovereignty, though on feudal tenure. Thus Chandra, prime minister of Ahmad of Hadalavi in Mâlava, is said to have been a Jaina and to have caused the construction of not less than 72 Jaina temples. This minister is said to have been a descendant of the Prâgvâta line and to have spent about four lacs and four Kalâs in charity. Gadarâja, another minister in Ahmadabad is said to have caused the construction of a big Jina temple at the cost of 30,000 Drama Tankas. Sûra and Vîra, two chiefs of the Prâgvâta line of kings are said to have been held in high esteem by the Pâdshâh, Ghiyâsudin. Dêvisimha and Mêgha, descendants of the Prâgvâta family, are said to have also been ministers, in Ahmadabad and of them Mêgha is said to have received the title of Mâfer Malik from the Mahammadan sovereign of Guzarat.

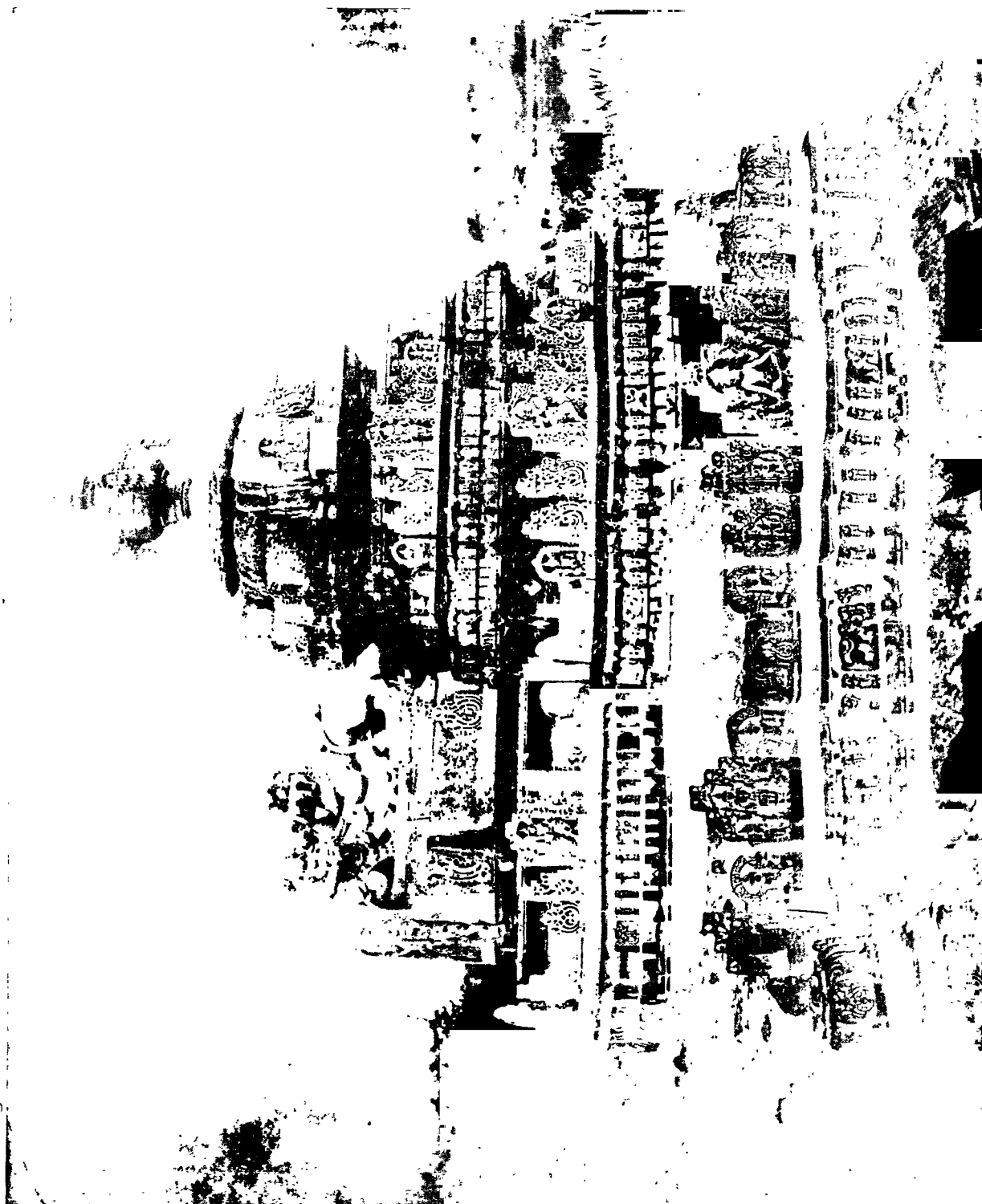
Besides Bhîma and Kumbhakarna, the other kings who are said to have exercised sovereign power are (1) Bhânu, (2) Laksha, (3) Pata and (4) Karma, though nothing is stated about the extent of the territory over which they ruled.

THE PRAGVATA DYNASTY OF KINGS.

80. The earliest reference to this dynasty of kings is found at the close of Chandapâla's commentary on Trivikramabhāṭṭa's **Nalachampu**. Speaking of himself the commentator styles himself as the brother of Chaṇḍasimha, the eldest son of Yaśorâja of the Prâgvâta dynasty. The Guruganaratnâkara furnishes some more interesting details about the history of the Prâgvâta line of kings. Their capital is said to be Samadhika in Guzrat. The Guruganaratnâkara begins the line with Chaitrasimha, the elder brother of the father of the famous Sômasundara-gaṇi. Their genealogy is stated to be as follows:—

- (1) Chaitrasimha.
- (2) Indrajit or Ilabūṭaḍa, son of (1).
- (3) Kâla, son of (2).

(4) Kâla had six sons called (i) Nâda, (ii) Vêda, (iii) Sadgangude, (iv) Samala, (v) Dhîra and (vi) Vîra. Samala had four sons called (i) Sajjana, (ii) Nimba, (iii) Mana, and (iv) Lampaka.



NAGASWARA TEMPLE, AT NAGASWALE—VIEW OF TOWER.

(5) Sajjana is said to have migrated to Mālava with the family of Nimbā when kings chased and driven out by enemies to hills and caves perished in numbers and when Sajjana was the only protector of the Āryas against the Mahamadan invaders and thieves. He resided at Parna Vihāra. His wife was called Pūrṇadēvi. (6) Karma, son of (5) married Sōmi in A. D. 1446.

He became the head of the Jaina Sangha and changed his capital to Āgara. He had three sons, called (i) Ratna, (ii) Sujēsa and (iii) Mēgha and also three daughters named Khambhi, Maniki, and Chāruhīra. Of these Ratna married Ravum and had a son called Karṇa and a daughter named Rahi. Sujesa married Hyāman and had a son called Jīva, while Mēgha had two daughters Dāpu and Ranji.

Karṇa is said to have been a more generous king than Vastupāla and others. He is said to have been honoured even by Khans, Khojas, Mirs, and Ummars and to have been ever ready to relieve the distress of the poor by establishing feeding houses.

When there was a drought in Mālava, Megha is said to have showered his gold among the poor and is also said to have received the title of Māfer Malik from the Sultan.

Ratna, Mēgha and others are said to have obtained a Farmān (order) from the Sultan and made a pilgrimage to Ratnamala Iladurga, the capital of Bhānu, Jerikapalli, Arbudāchala, Sirōhika, and other sacred places of the Jainas.

THE WORD KARNATA.

81. Originally the word Karnāṭa seems to have meant Kar-nāḍu, a country of black soil and the word Karnāṭa must necessarily have been a corrupt form of it. In this form it occurs in Trivikramabhaṭṭa's Naṭachampu. This work cannot be later than the 10th century, inasmuch as it is quoted by Bhōja of Dhāra in his Sarasvatikanṭhābharāṇa. Both the author of the Naṭachampu and its commentator appear to have been familiar with the Kannāḍa language. While interpreting the word 'Nasṭa charya' in P. 221 of the text, the commentator gives 'Kaṇ-ṇamuchchāle' (hide and seek) as its Kanarese equivalent. Again while giving the meaning of 'Paribhāshā' in P. 146 of the text, he takes it to mean Karnāṭa and other languages. Trivikramabhaṭṭa himself uses the word Karnāṭachēṭi, prostitute or servant girl of the Karnāṭa country, showing thereby his acquaintance with the Kannāḍa people and their country.

PART II—EPIGRAPHY.

82. The total number of Epigraphical records collected and published during the year is 124; of these 21 are copperplate grants and 103 stone inscriptions. Out of the 21 four are the grants of early western Ganga Kings.

83. Before going to deal with the texts, translation, and historical aspects of the inscriptions in general and of the Ganga plates in particular, it appears necessary to summarise here the various reasons put forward for and against the acceptance of the Ganga plates as genuine.

84. The total number of Ganga plates so far discovered and published comes to about 50. In respect of the texts of the grants and the names of the successive Kings enumerated in them, the plates are all almost similar with the exception of four plates, (1) the Penukoṇḍa plate (published in E. I. Vol. XIV P. 331), (2) the Chūkuttūr grant of Simhavarma (published for the first time in this Report), (3) the Chikkaballapur plates of Jayateja (M. A. R. 1914), (4) Tagare plates of Polavīra (M. A. R. 1918) which in their genealogical account differ not only from one another, but also from all other Ganga plates.

85. Apart from this divergence in genealogy, many of the plates are not dated, and in many of those grants which are fully dated the details do not work out correctly. (1) The Tanjore grant of Arivarma for example (I. A. VIII, 212) is dated Śaka 169 Prabhava, Phālguna Amāvāśya Bhṛigu. But according to Swami Kannu Pillai's Tables, Phālguna Amāvāśya, of Śaka 169 (= A. D. 248) coincided with Sunday the

12th March, A.D. 248, but not with Thursday as stated in the grant. (2) Likewise the Tagare plates of Taḍangāla (Mādhava II) are dated Śaka 272 Śādharaṇa, Phālguna Ama Adivāra. But Phālguna 30 of Śaka 272 (= A.D. 350) fell on Thursday the 14th March, A.D. 350 but not on Sunday.

(3) Similarly the Marcara grant of Avinīta (I. A. I., 362) is dated Śaka 388 Māgha Śu. 5 Sôṃavāra. But Māgha 5 of Śaka 388 (= A. D. 466) was Tuesday the 27th of December, A. D. 466 but not Monday.

(4) Likewise the Jāvali grant of Śrīpurusha (E. C. VI. Mg. 36) is dated Śaka 672 Vaiśākha 5 Sôṃavāra. But Vaiśākha 5 of Śaka 672 (= A. D. 750) corresponded with Thursday the 16th April of A. D. 750 but not with Monday.

(5) In the same way the Hosur grant of Śrīpurusha (E. C. X. Gd. 47) is dated Śaka 684 Vaiśākha śu. 15 Śukravāra. But Vaiśākha śu. 15 of Śaka 684 (= A. D. 762) coincided with Tuesday the 13th march, but not with Friday, as mentioned in the grant.

(6) Similarly the Maṇṇe grant of Mārasimha (E. C. IX. Nl. 60) is dated Śaka 719 Āshāḍha śu. 5 Sôṃa. But Āshāḍha śu. 5 of Śaka 719 corresponded to Sunday the 4th July of A. D. 797 but not to Monday.

(7) Similarly the date of the Narasāpur grant of Rājamalla (E. C. V. Kl. 90) is Śaka 824 Phālguna Śu. 5 Budha. But Phālguna śu. 5 of Śaka 824 (= A. D. 903) was Friday the 4th February but not Wednesday as stated in the grant.

(8) In the same way the Sūḍi grant of Būtuga (E. I. III. 164) has the date Śaka 860 Vikāri Kārtika su. 8 Ādivara. But Kārtika śu. 8 of Śaka 860 (= A. D. 938) fell on Thursday the 4th October, but not on Sunday, as mentioned in the grant.

(9) Likewise the Kūḍlūr grant of Mārasimha (M. A. R. 1921) is dated Śaka 884 Rudhīroḍgāri Chaitra śu. 5, Budha. But Chaitra śu. 5 of Śaka 884 (= A. D. 962) fell on Tuesday the 13th March but not on Wednesday, as specified in the grant.

(10) As opposed to the above there are however two instances in which the details of the date work out correctly. For example, the Gaṭṭavāḍipura grant of Nītimārga Ereyappa (E. C. XII, Nj. 269) contains the date, Śaka 826 Mārgasīra 15 Sūryavāra. Mārgasīra 15 of Śaka 826 (= A. D. 904) coincided with Sunday the 25th November as stated in the grant.

(11) Like the above the Ālūr grant of Yuvarāja Mārasimha (of the present Report) contains the date Śaka 721 Śrāvaṇa śu. 15 Sôṃavāra sômagrahaṇa. Here also, Śrāvaṇa 15 of Śaka 721 (= A. D. 799) corresponded to Monday the 22nd July as stated in the grant. It was also a day of lunar eclipse.

86. In addition to the divergence in genealogical accounts and the inconsistency in the details of dating there are other reasons urged for rejecting these grants as spurious. They are (1) badness of the orthography (2) Palaeography of the grants betraying a later date, (3) the unduly long periods of reign assigned to many of the Kings (4) suspicious form of the names given to the engraver and the witnesses, and (5) lack of external or internal corroborative evidence.

87. These are the reasons which led the late Dr. Fleet to reject the Ganga plates as spurious and regard the dynasty as the fabrication of interested persons. Before he came in possession of the facts furnished by the Penukoṇḍa plates of Mādhava (J. R. A. S. 1915 P. 471) his opinion on the Ganga plates in general was as follows :—

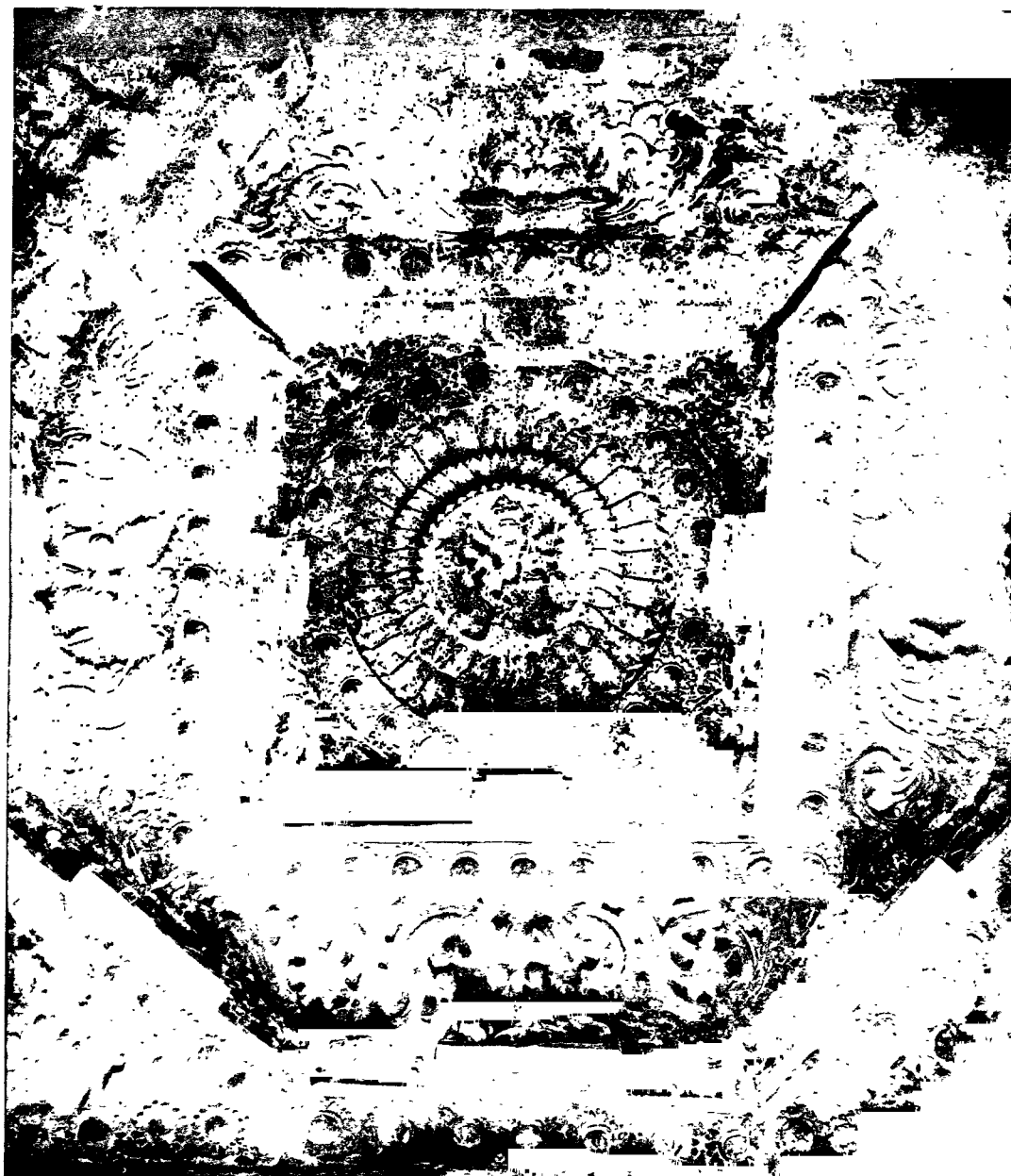
“It is hardly possible, after the detailed exposition, that any genuine doubt can remain as to the spurious nature of the grants, and as to the complete futility, and worse, of placing reliance on either them or the chronicle for any historical or antiquarian purposes”.

88. Though he thus rejected the Ganga grants as spurious and the dynasty as a fabrication, he however accepted the existence of one, Śrīpurusha-muttarasa (A. D. 788) as a historical personage belonging to the western Ganga lineage², consigning the earlier kings to the category of Purūravas and Budha of the lunar race.

89. But in the light of the Penukoṇḍa plates discovered and published in 1913-1914, he had to change his opinion on this controversial question. Regarding this plate this is what Dr. Fleet has stated (J. R. A. S. 1915, P. 471.—472):

1 E. I. Volume III, P. 171.

2 Do P. 173.



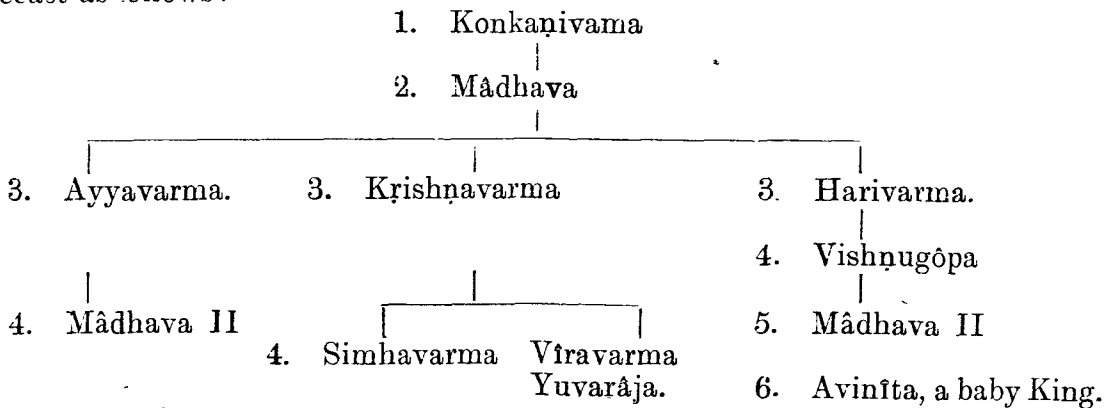
NAGESVARA TEMPLE AT MOSALE, CEILING OF THE FRONT PORCH
Mysore Archaeological Survey.

"This new record from Penukoṇḍa is in Sanskrit.....and in characters of an early type of the alphabet of Western India. It gives a short pedigree.....Its object is to recite that Mādhava II granted to a Brahman.....65 plots of land in Paruvi district. The charter was written by Apāpa, son of the Gold-smith Ārya. In its characters, language, and orthography, this record stands all the usual tests and its execution is good throughout. In all respects it contrasts very favourably with the other records of the same series, of which some are plainly spurious and others are to say the least doubtful. And my conclusions about it are that we have here at last a genuine early Ganga record and that on the Palaeographic evidence it is to be placed about A. D. 500 and somewhat before that year rather than after it: A. D. 475 seems a very good date for it".

90. By no means dissimilar to the Penukoṇḍa plates in respect of characters, language, and orthography are the two Ganga plates, (1) the Chūkuṭṭūr grant of the Ganga King, Simhavarma and (2) the Kodanjeruvu grant of the Ganga King Avinīta, discovered by this department and published in this Report. As will be seen from their facsimiles, these two grants like the Penukoṇḍa grant are in Sanskrit, in prose throughout with the exception of the usual imprecatory verses at the end. They are engraved by Apāpa who is perhaps the same person as the engraver of the Penukoṇḍa plate. The latter calls himself the son of the Goldsmith Ārya, while the former is designated as Bāṇapurēśa, headman of Bāṇapura. On palaeographic grounds and also on the evidence furnished by the name of the engraver, they must necessarily be assigned to the same period, as that of the Penukoṇḍa plates, A. D. 400—500. But in respect of the genealogy of the kings mentioned in them, they all differ from one another. The genealogies furnished by them are as follows:—

Penukoṇḍa plates.	Chūkuṭṭūr plates.	Kodanjeruvu plates.
(1) Konkaṇivarma	(1) Konkaṇivarma	(1) Konkaṇivarma
(2) Mādhava I	(2) Mādhava, I son of (1)	(2) Mādhava I, son of (1)
(3) Ayyavarma, son of (2) and anointed by the Pallava King Simhavarma.	(3) Kṛṣṇavarma, son of (2)	(3) Harivarma, son of (2)
(4) Mādhava II, son of (3) and anointed by the Pallava king Skandavarman.	(4) Simhavarma, son of (3)	(4) Viṣṇugōpa, son of (3)
		(5) Mādhava II, son of (4)
		(6) Avinīta, son of (5) and the sister of Kṛṣṇavarma of the Kadamba dynasty.

91. There can be no doubt that the three plates belong to three different branches springing from Mādhava I, son of Konkaṇivarma; and there is reason to believe that the child king Avinīta under the regency of his mother, the sister of Kṛṣṇavarma II of the Kadamba dynasty, was contemporary with Mādhava II of the Penukoṇḍa branch and also with Simhavarma of the *Chūkuṭṭūr branch inasmuch as the same person Apāpa appears to have engraved the plates issued in the name of Mādhava II of the Penukoṇḍa branch, Simhavarma of the Chūkuṭṭūr branch and the child king Avinīta of the main line. Accordingly the genealogy can be recast as follows. —



*For facility of distinguishing the three lines, the two branches are called after the plates under consideration here.

92. A glance over the genealogy sketched above will show that there are four kings in the first two branches as against five in the main line, inasmuch as the 6th king Avinīta, is stated in almost all the plates to have been anointed, on the lap of his widowed mother. It can therefore be assumed that the child king Avinīta was contemporary with Mādhava II of the Penukōṇḍa branch and Simhavarma of Chūkuttūr branch. Even if the titles, Bānapurēsa and Suvarṇakarārya-putra be taken to indicate different personages, similarity in name points to the conclusion that they must belong either to the same family or to the same period. This is confirmed not merely by the similarity of the alphabetical characters of the three plates, but also by equality in the number of generations in three collateral branches from Mādhava I. Chronological considerations based upon the synchronism of the Ganga kings with the Pallavas, the Kadambas, and the Guptas lead to the conclusion that the three kings, Mādhava II of the Penukōṇḍa branch, Simhavarma of the Chūkuttūr branch, and Mādhava II or young Avinīta of the main line must be contemporaries. According to Simhasūri's Lōkavibhāga, Simhavarma of the Pallavas of Kānchi lived about Śaka 330—A. D. 458. It follows therefore that his son who installed Mādhava II on the throne must have been ruling over Kānchi about A. D. 475. As Kākutsthavarma of the Kadambas in the Tālagunda inscription is stated to have given his daughter to the Guptas (probably to Chandragupta II), his date is A. D. 400 according to Dr. Fleet's conclusion on the Gupta era and A. D. 300 according to traditional chronology referred to in my Report last year. Accordingly Krishṇavarma II, fifth from Kākutsthavarma may be taken to have lived about A. D. 450 to 475. In Dr. Fleet's scheme the reigning periods for the four kings from Kākutstha would be very short and in my scheme they would be a little longer. Any how Avinīta may be taken to have been an anointed child-king in A. D. 475.

93. Closely following the above plates and almost similar to them in respect of the alphabetical characters, language, and orthography is the Nallāla grant of the Ganga king Durvinīta, son of Avinīta, from whom the former was removed by about 50 years. The name of the engraver of this grant is Ghanambāchārya, as distinguished from Apāpa who lived about 50 years before him. The genealogy of kings mentioned in this grant is that of the main line as distinguished from the other two branches. Now if the Penukōṇḍa plates are regarded as genuine, there is no reason why the Chūkuttūr, the Kodanjeruvu, and the Nallāla grants should not be relied upon. None of the reasons specified by Dr. Fleet for rejecting copperplate grants as spurious is applicable to these three grants or the Penukōṇḍa plates. From this it follows that the three branches of the western Ganga Kings springing from Mādhava I and ending with Durvinīta are as true as those later kings springing from Śrīpurusha Muttarasa whose existence at Śaka 710—A. D. 788 is vouched by a stone inscription at Kalkūr in Sira Taluk (*Vide* M. A. R. 1918) and is admitted by Dr. Fleet as well.

94. Now between Durvinīta and Śrīpurusha there are only four kings, one succeeding the other. There is no reason why the existence of these four kings should be doubted when those that preceded and followed the four are admitted to have been historical.

95. Admitting that some of the Ganga grants are spurious, it may be asked what is the meaning of a grant being spurious? When it is said that a grant is spurious what is meant is that the contents of the grant are false. The contents of a grant consist of three or four things, (1) the name and genealogy of the granter, (2) the name and genealogy of the grantee, (3) the object granted and (4) the time when it was granted. Of these, the grantee in whose favour the grant may be presumed to have been forged must necessarily exist, as otherwise there would be no motive for the creation of a grant. Secondly unless the existence of the granter and his family is well known to the public at large at the time no sane person would create a grant as issued by him, nor would a granter like Nītimārga Ereyappa or Mārasimha permit the composer of a real grant issued in his name to invent false names of his ancestors, unless those names are well known names of gods or celestials.

96. Harivarma, Viṣṇugōpa, Avinīta and Durvinīta are not the names of gods, but clearly names of men. Hence it follows that the genealogy of the granter so far as human ancestry is concerned is as genuine as the granter himself.

But as regards the object of the grant and its time it is possible that in nine out of ten cases it may be false. Hence inconsistency in the details of dating may be taken as an indication of a grant being false only with reference to the object granted, but not with regard to the existence of the granter and his family.

97. It may however be presumed that a grant may be forged in the name of a false king of a false dynasty and presented for the acceptance of a ruler of a later period. But it is hard to believe that as many as fifty or more grants with the same phraseology issued in the name of almost every descendent of a dynasty containing many descendents are all forged, in a number of places far distant from each other. Hence it may be concluded that the Ganga dynasty is as true as the Hoysala and other dynasties of Mysore and that among the copperplate grants relating to this dynasty only those which stand the tests of genuineness are reliable.

98. Of the four Ganga plates published in this Report, the Chûkuṭṭûr grant of Simhavarma, the Kodanjeruvu grant of Avinṭa, and the Nallâla grant of Durvinṭa stand all the tests of genuineness quite well and can therefore be taken to be reliable. As regards the fourth, the Âlûr grant of the Ganga King Mârasimha, its genuineness may be questioned, inasmuch as some additions are made after the subscription of the engraver's name, Viśvakarmâchârya, which is also held as suspicious. But as already stated, though the genuineness of the grant may be questioned, the genealogy of the Kings and the synchronistic and other historical matters mentioned in it cannot be doubted. So far as these matters are concerned, the grant is merely a copy of other genuine grants.

99. Among other copperplate grants discovered during the year and noticed in this report, six are of the Vijayanagar Kings, Harihara, Sâluva Narasimha, Kṛishṇarâya, Achyutarâya, and Rangarâya, three of the Mysore Kings, Châmarâja Voḍeyar VI and Kṛishṇarâja Voḍeyar II; one each of Baichappanâyaka of Âvatinâḍu, of Raṇabairegaḍa of Hoḷavanahallî, of Bêlûr Kṛishṇappanâyaka, and five others of minor Nâyakas.

100. Among important stone inscriptions two relate to the Ganga kings Śrîpurusha and Śivamâra, two to Nîtivâkyâ-permânâdi and Eṛeyapparasa, one to Eastern Châlukya king Mativarma (?), seven to Nolamba kings of the ninth and tenth centuries A. D., two to Râjêndrachôḷa, eight to Hoysala kings, twelve to Vijayanagara kings, three to Nanjarâjapattâṇa chiefs, and one to the Kaivâra chief Sôyidêva.

101. NEW INSCRIPTIONS DISCOVERED DURING THE YEAR.

1.

HASSAN DISTRICT.

Arkalgūd Taluk.

On a stone set up at the entrance to the village Rāgimārūr in the hobli of Rāmanāthapura.

Size 3' × 3'.

Modern Kannada characters.

1. bhyudaya
2. jitu-sammatsaram pravarttisuttire
3. Marūra-grāmada Raghunātharâ-
4. yarige rāgiya pūje gandha pushpa dūpa dīpa-
5. naivēdyavam mādabêkendu koṭṭa dharmma-sāsa [na] da krama-
6. gaḷam mangalam aha

Note.

The inscription contains six lines, of which the first is almost effaced, while only half of the 2nd and 3rd lines is legible. Though the last words *Mangala mahā* in the sixth line indicate the end of the inscription, it is not completed, in as much as the object of the grant is not mentioned. All that can be understood from the existing record is that Raghunātharāya was invested with the right of worshipping the harvested heap of Rāgi grains on the threshing floor. For conducting the worship he seems to have been granted a mānya land which is not mentioned in this grant.

2.

On a stone unearthed and now kept in front of the temple of Basava in the same village.

Size 2' - 6" × 2'.

Modern Kannada characters.

(Half of the stone with inscription is broken and is lost.)

1. māneyadārar āda
2. Raghunātharāyarige koṭṭa

Note.

From the two lines of the inscription it appears that Raghunātharāya was granted some land.

3.

In the same village, on a stone by the side of the road leading to Rāmanāthapura in the same hobli.

Size 5' - 6" × 2'.

Modern Kannada characters.

1. stunga
2. stambāya Śam
3. ya Śālivāhana Saka
4. 1574 neya Nandana-samvatsarada

5. vâradalu
6. da Nanjarâ-
7. yapattana Śrikanṭha-
8. rājaya da Piri-
9. yarājayya rasigam
10. ಸು ಉ
11.
12. rāya-
13. navara ammarava-
14. ra Mallikārjunasvāmi-
15. ya angaranga-vayibhōgake
16. koṭṭa grāma yādhana
17. . . sidaru avara heṇḍa
18. ra
19.
20.

Note.

Most of the lines of the inscription are peeled off. Fortunately from what is still legible, the main idea of the grant can be understood. It is dated Śaka 1574, Nandana year. It records the grant of some land by Piriyaṛāja, son of Śrikanṭha-rāja, king of Nanjarājapattana in Coorg for the service of god Mallikārjuna in Beṭṭadapur.

4.

On a vîragal set up near the canal by the site of the weekly fair in the village Basavâpatna in the same hobli.

Size 3'—6" × 2'—6".

Old Kannada characters.

(Top row.)

1. Saka varusha eṇṭanûrondeya.

(Left side.)

2. Mâchadê-
3. vamayya.
4. dê . . .
5. . . .
6. . . .

(Bottom row.)

7. la turugaḷam magu nakkêridâr

Note.

Lines 5 and 6 are entirely effaced and the first line is not fully legible. It appears to record the death of Mâchadêvamayya in fighting against some cow-lifters.

5.

In the same village, on a rock to the west of the Brahmans' bathing-ghat.

Modern Kannada characters.

- 1 Basavâpatṇada
2. Śrikanṭharājaya
3. kilakere
4. derāya
5. ṭṭadu Mōnamallivāsāntadēvarige dānavāgi
6. kavile kondavanu

Note.

A few words in lines 1, 3, 4, and 6 are illegible. From what is legible it appears to record the grant of some land by Śrikanṭharājaya, king of Nanjarājapattana, for the service of Mōnamallivāsāntadēva (?). The inscription ends with the usual imprecation.

Mākuballi (Châmasamudra) grant of Châmarâja VI of Śaka 1555 in the possession of Nâgappa, son of Vaddarhalli Subbarâya in the same village (Basavâpatṇa).

One plate : size $9\frac{1}{2}'' \times 6\frac{1}{2}'' \times \frac{1}{9}''$.

Kannada characters : Sanskrit language.

I (a).

1. śubham astu namas tunga-śiraś-chumbi-chandra-châma-
2. ra-châravê ! trailôkya-nagarârambha-mûla-stambhâya Śam-
3. bhavê ! Harêr lîlâ-Varâhasya damshtîrâ-dandâs sa pâtu vah !
4. Hêmâdri-kalaśâ yatra dhâtrî chchhatra-śriyamdadhau ! âsich Châ-
5. marasa-kshmâbhrit kirti-vyâpta-digantarâh ! Sô mavamśa-samu-
6. dbhûtôhy Âtrêya-kula-sambhavah ! tasyâtmajô Râja-nripâla-
7. varyah pratyarthi-prithvîsa-tamisra-sûryah ! nissima-vikhyâta-
8. nagendra-dhairyas sadâkritâśêsha-hitârttha-kâryah ! tasyâ-
9. tmajôbhûn Narasa-kshitîndras satkirti-sândras śrita-vârdhhi-
10. chandrah ! niranantarânamra-narendra-mauli-mânikka-nîrâ-
11. jita-pâda-pîthah ! tasmâd bhûpâla-dugdhôpachita-jalanidhê-
12. r udgataś Châmabhûpah pûrnah piyûsha-bhânur vi-
13. tarâṇa-kirâṇa-dhvasta-dainyândhakârah ! sphârat-târâ-
14. Tushârâchala-Surataṭini-hamsa-hâsânukârâh
15. kîrti-jyôtsnâh pibanti pratidiśam anîsamya-
16. sya vidvachchakôrâh ! tēna Châmanarêndrēṇa Râmachan-
17. drâkhyâ-yajvanê ! datta Châmasamudrasya likhyate dâna-śâsanam
18. svasti śrî vijayôpêta-śakêsmîn-Śâlîvâhanê ! pancha-panchâsad-a-
19. dika-pancha-sahasrakam . . ! gatâbdâh vartamânêdbê Bhâvâkhyê mâ-
20. si Pâlgunê ! sita-pakshê pûrnimâyâm tathâ chandrôparâgake !
21. Śrîrangapaṭṭaṇê śrîmad-Ranganâthasya sannidhau ! Âtrêyâ-
22. nvaya-sambhavaś Śasikulê śrî Châma-prithvipatis tat-putrô vara-
23. Râja-bhûpati-mañih kirtiyâ prasiddhō bhuvi ! tat-sûnō-
24. r Narasa-prabhōs samajani śrî Châma-bhûnîpatiś Châmâm-

I (b).

25. bhôdhyaparâbhîdâm guṇa-yutâm śrî-Mâ-
26. kuballim dadau ! Bhâradvâja-pavitra-gôtra-janitaś śrî Kê-
27. śavâkhyâdhlvari tatsûnur vara-Nârasimha-makhakrit tasmâ-
28. d abhûd yâjushah ! Âpastamba-kulina sarva makhakrit śrî-Ya-
29. jña-Nârâyaṇas tat-putrâya cha Râmachandra-makhi-
30. nê prâjñâya pûtâtmane ! śrî Venkaṭa-mahârâjñi prithi-
31. vim śâsati svayam ! ratna-simhâsanârûdhê tad-dattê'sma-
32. t-kulâgatê ! Maisûra-simâyuta Hosaholal-sthala-
33. vâsinam ! tad-grâma-dik-chatushkastha-nânâ-kshêtra-samanvitam !
34. Mākuballyâkhyakam grâmam nânâ-kara-vivarjitam ! ashtabhô-
35. gas tathaiśvâshta-têjas-svânyais samanvitam ! râja-tat-sêvakaigrâ-
36. hyair varjitam nirupadravam ! mâtâ-pitrô punya-lô-
37. ka-prâptayê bhyudayâya mē ! sa-hiranyâ-kshata-kûsa-
38. jala-dhârâ-prapûrvakam ! chandrôparâga-samayê prâ
39. yachachhan Châmasâgaram ! bhavat-sutânâm pautrânâm-param
40. paryēṇa santatam ! dânadhi-parivrittînâm yathâ-
41. yôgyam krayasya cha ! nirupâdhyêva bhunja-tênâs ti-
42. shthâtâ-chandratâarakam ! iti Châmasamudrasya pradattam
43. tâmra-śâsanam ! birid-int-emba-gaṇḍâkhyâ-bhû-varâhânka-bhûbhû
44. jâ ! chandrôparâge yushmabhyam mad-dattam Châmasâgaram ! Mâ-
45. kuballim harêd yastu sadyâś chaṇḍâlâtân vrajêt ! sva-dattâm para-da-
46. ttâm vâ yô harêta vasundharâm ! śashtir varsha-sahasrâ-
47. ṇi viśhtâyâm jâyate krimih ! dâna-pâlanayor madhyê dâ-
48. nâch-chhrêyônupâlanam dânat svargam avâpnôti pâ-
49. lanâd achyutam padam ! śrî Châmarâja śrî

TRANSLATION.

Be it well. Salutation to Sâmbhu whose head is brilliant with the fly-fan-like crescent and who is the supporting pillar of the city made of the three worlds.

May you be protected by the staff-like tusk of the sportive boar incarnation of Vishnu, on which tusk the earth with its pot-like golden Mêru appeared like an umbrella.

Victorious was Châmarasa, born of the lunar race, and of Âtrêya Gôtra and with fame pervading all the quarters.

His son was Râjanripa who was the sun in dispelling the darkness that is the host of hostile kings, whose courage was widely known and who was ever ready to do good deeds.

His son was Narasarâja, very famous, a moon to the ocean that is the band of those who courted his favour, at whose feet hostile kings prostrated themselves and made as it were a perambulation of light by the rays of the gems of his diadem.

Like the full-moon from the milky ocean was born from him King Châmarâja who dispelled the darkness of poverty by his charity and on whose fame shining like the stars, the Himâlayas, the Ganges, the swan, and smile are feeding the learned like the *chakôras* on moon-light.

The deed of the grant of Châmasamudra made by that Châmarâja to Râmachandra-yajvan is as follows :—

Be it well. There having elapsed 1555 years in the era of Śâlivahâna Śaka, in the current year Bhâva (A.D. 1634) in the month of Phâlguna, white fortnight, on the day of full moon, which was a day of lunar eclipse, in the city of Śrîrangepattana, in the presence of the God Śrîranganâtha, Châmarâja, son of Narasarâja, grandson of Râja, and great grandson of Châmarâja of Âtrêya-gôtra and of the lunar race, made a gift of Châmasamudra to Râmachandra, son of Yajña-nârâyana of Yajurvêda and of Âpastambakula, and performer of all the sacrifices, grandson of Nârasimha, and great-grandson of Kêśavâdhvari of Bhâradvâja-gôtra.

When Venkaṭa-mahârâja mounted on his jewelled throne was ruling over the earth, the same village, then called Mâkuballi, situated in the territory of Mysore, was granted by him to the family of the present grantee. The same is now regranted under the name of Châmasagara, free of all taxes, with eight kinds of right of enjoyment free from taxes levied by kings and the servants of kings, with a view to enable his parents to attain to heaven. The gift was made with pourings of water, with gold and Kuśa grass and rice-grains, on the occasion of the lunar eclipse, with right of transfer, to sons, and grandsons in succession and also with right to sell, mortgage, or make a gift of and with right of enjoyment as long as the moon and stars endure :—

Thus is made the gift of Châmasamudra by him whose titles are Birudentembaragaṇḍa and Bhûvarâha. (Then follow the usual imprecatory verses with the signature of “Śrîchâmarâja.”)

7.

On a stone in the tank bed to the west of Muttugada Hosûr in the Hobli of Magge.

Size 2' × 1'.

Modern Kannada characters.

1. . . . Siddhajinâlaya.
2. Sânte-auveya basadi.
3. . . . bage mâḍisidanu.

Note.

One or two words in the first and the third line are illegible. It seems to record the construction of a basti in memory of Sânte Auve, a Jaina lady or nun.

8.

On a stone standing at the entrance to Agrahâra, a village in the same hobli.

Size 5'-6" × 4'.

Modern Kannada characters.

(Lines 1—4 are effaced.)

5. śu 12 Manga
6. 10
7. raya navaru
8. putraru Nanjarâyapattana arasugalu Śrikantharâjayya maga . .
9. râda Piriyaarâjayyadevaru Jangama
10. Lingannavaderayyarige â-chandrârka yâ-
11. gi naḍadu barali yendu Agrahâra
12. marpitavendu hēḷalu lingamudre-kalla sâsana
13. -rmake dūri aḷupidavara henḍatiyanu
14. ge koṭṭavanu.

Note.

Lines 1 to 7 are entirely effaced owing to the peeling off of the upper layer of the stone, while a number of words in the rest of the lines are quite illegible. It seems to record the gift of the village, Agrahâra, to Linganna Voḍeyar, a Lingayat priest by Piriyaarâjaya, son of Śrikantharâjaya, king of Nanjarâjapattana in Coorg. The date of the gift must necessarily be the 17th century.

9.

On a Viragal in front of the temple of Chôḷêśvara to the west of the tank in Hânugal in the same Hobli.

Size 2' × 1½'.

Modern Kannada characters.

1. svasti samasta-prasasti-sahitam 1220 ra Viḷambi sam-
2. vatsarada Vaisâkha-śu 8 Aruśâlupatiya maga
3. rana-jayâspada biragalu Malabhâriya ma-
4. ga sidu.

Translation.

Be it well. This is a viragal set up by the son of Malabhâri in memory of the victory won (at the cost of life) by the son of Aruśâlupati on the 8th lunar day of the white half of Vaisâkha in the year Vilambi, Śaka 1220.

10.

On another stone in front of the same temple.

Size 4-6" × 2-6".

Kannada characters of the Hoysala period.

1. namas tuṅga-śiraś-chumbi-chandra-châmarâ-châravê¹ trailôkya-nagarâm-
bha-mûlastambhâya Śambhavê
2.
3.
4.
5.
6. Vinayâditya-bhûpâlakam
7. Nṛisimhabhûpati
8. nṛipa-Nârasimhanḡ nijam¹¹ Nârasimha-nṛipa-râjya-śrî
9.
10.
11.
12.

13. rājya-lakshmiyam¹
14.
15.
16.
17.
18.
19.
20.
21.
22.
23. svasti samasta-bhuvanâśrayam śrī-brithvi-vallabha-mahâîājâdhirāja-rāja-
paramêśvaram Dvârâvatī-puravarâdhiśvaram Yâdavaku-
24. lâmbara-dyumanî sarbbajña-chûḍlmanî male-râjarāja maleparoluganda
gaṇḍabhêrunḍa kadanaprachaṇḍan asahâyaśûra Êkânḡavîra Śanivâ-
25. rasiddhi giridurggamalla chalad-anka-Râma nripakaṇṭhîrava Magara-
rājya-nirmûlana Chôlarājya-pratishṭhâchârya Pândya-rajya-
samuddharana niśśanka-pratâ-
26. pa-chakravartti Hoysana-śrī-Vîra-Nârasimhadêvaru śrīmad-râjadhâni
Dôrasamudradolu sukha-saṅkathâ-vinôdadim prithvî-rājyam-
27. geyyuttamire tatu-pâda-paṇḍopajivigalam svâmi-vaṇchakara-gaṇḍarum
Râmakrishṇa-pada-paṇḍârâdha-
28. karumappa śrīmanu-mahâpradhânam Pîrumâl-dêva-daṇṇâyakaru śaka-
varshada 1202 neya Vikrama-samvatsarada Śrâvâṇa-śu-
29. ddha 11 Bra[ha]ṃspati-vâradandu svasti samasta-prâśasti-sahitam śrīmat-
sarvva-namasyada mahâgrahâram Bijjâkâpuravâda Hânunḡala śrī-
30. mahâjanaṅgala kayyalu Sâmpâdi Maṇchaṇḡpâdhyara māsaderggada
keyyalu śrīmanu-mahâ-pradhânam Pîrumâlêdêva-daṇṇâyakaru
31. â-Hânungala-Baiḡuganahalliya koḷagiya Jakanakattēya keḷagana salage
yeṇṭu-koḷaganalum â-Hânunḡala teṅkana tâkala kaiya
32. keṇeya keḷagana mâgiyâgidda mûru-salageyumu yeradu-koḷaga antu hattu-
salageyumu hadinâru-koḷagada
33. yanu tatu-kâlôchita kraya-drabyavanu sâkalyavâgi â-Pîrumâlêdêva-daṇṇâ-
yakaru â-mahâjananḡalige koṭṭu
34. â-mahâjananḡala kayyalu sakshiya vâgi kraya-laksha-
ṇa-lakshitavâgi dhârâ-pûrvvakavâgi koṇḍu â-kshêtrada â-Hâ
35. nungala ayindra-paśchima-dakshinôttara â-kaṇapûjyayada makkaḷu
â-chandrârkkâ-sthâṇiyâgi saluvantâgi â-kshê-
36. travanu â-Pîrumâlêdêva-daṇṇâyakaru dhârâ-pûrvvakam mâḍi koṭṭaru yi-
dharmmakke â-mahâjananḡalu naḍasuvuru
37. biṭṭi solage aḷivu anyâya oḷagâda ellâ-terugeyannû ellâ-bâdheyannû pari-
harisi koṭṭu sarvamânya-
38. vâgi naḍasikoduvaru â-kshêtravanu mâḍuva kayyalu galige mârâ-maryâ-
deyalu salahidayendu pariharisi
39. sarvamânyavâgi naḍasi koṭṭaru endu maryâḍeyal uḷḷa kasaruvaṇa bittu-
vaṭṭa âruvaṇa mukhyavâgi vuḷḷa â-Kâśiyalli
40. mâḍista dharmmave saluvudu â-gadḍegaḷindâda bhattâya suvarṇâvav
ellavanû hechchugeya bhâgeya âdan-
41. tahadanû tôṭadanêka-brahmâḍayadi naḍiyalkî-tôṭada phalavanu mattâva
biyavanû mâlâḍe â-kaṇa-
42. pûjya ayindra-paśchimakke â-chandrârkkâ-sthâṇiyâgi naḍasuvuru sâman-
yôyam dharmma-setur nri-
43. pânâṃ kâlê kâlê pâlanîyô bhavadbhiḥ || sarvân êtân bhâvinah pārthivêndrân
bhûyô bhûyô yâchatê
44. Râmachandrah¹ sva-dattâm para-dattâm vâ yô harêta vasunddharâm
shasṭi-varsha-sahasrâni viśṭhâyâm
45. jâyate krimih¹ yi-dharmake ârum aḷivu anyâyavanu nenadaru gô-brâh-
maṇa-dêva-liṅgagalige drôhane-
46. nadavaru¹ yintappudakke â-Hânunḡalla śrīmad-asêsha-mahâjananḡala
śrī-hastadoppavû śrī Voṇ-
47. tēṣsaram â-Hânunḡalla vûra mundaṇa Pîrumâlâsamudrada dharmma-
mam kela sa â-Pîrumâlêdêva-daṇṇâ-
yakaru mâḷsida dharmma ||
49. maṅgaḷa maha śrī śrī śrī ||

Note.

Lines 2 to 22 of the inscription containing a description of the genealogy of the Hoysala dynasty from Vinayâditya to Nârasimha are illegible. It is dated Śaka 1202 Vikrama, Thursday the 11th lunar day of the white half of the month of Śrâvaṇa, which corresponds to Thursday the 7th August A. D. 1280 when Nârasimha III called also Viranârasimha was ruling in Dvârasamudra, as stated in the inscription. It records the gift of a plot of land of the sowing capacity of 10 Saliges and 16 Kolagas, in Hânugal, free of all taxes, by Mahâpradhâna Pirumâlâ-dêva Daṇṇâyaka, a general under the Hoysala King, Nârasimha III, to Sampâdi Manchanôpadhyâya, after purchasing the same from the Mahâjanas of Hânugal which was also called Bijjalâpura.

The one interesting point deserving of notice in the grant is the purchase of the plot of the land mentioned in the grant from the Mahâjanas of the village. This implies that the land was the common property of the Mahâjanas, *i.e.*, the inhabitants of the village instead of being the individual property of one or a few of the people. From this it can be safely inferred that the custom of owning land in common by all the villagers and of its joint cultivation was still prevalent during the period of the Hoysalas.

11.

Belur Taluk.

A copy of an inscription in the possession of Virappa Arasu in Bêlûr town.

1. svasti śrī-śaka-varsha 1573 neya Vijaya-sam-
2. vatsarada Mâgha śuddha 10 mîyallu śrīman-mahâ-
3. manuvam.śajêśvara Kâsyapa-gôtra Kanva . . . saka-
4. lôdâra vîramani Sômarâjayyarge arasu-
5. padamam koṭṭa Kauleburgada Gaṭṭada Ikkêriya
6. śrīman-mahâ-maṇḍalêśvara-pratâpa Nandivâlad-arasa
7. Nandinripâlam Âdityêśvara-dêvara pratishṭheyam mâḍi-
8. Kaḷaleyemba puranam kaṭṭisidaṟu
9. idakke sâkhigaḷu Hari-Hara-Brahma-asṭa-dik-pâlaka-navagra-
10. haṅgaḷu śrī śrī śrī.

Note.

The inscription is dated the 10th lunar day of the white half of Mâgha in the cyclic year Vijaya, Śaka 1573 which corresponds to A. D. 1651. But A. D. 1651 was Khara, but not Vijaya. It records the formation of a village called Kaḷale and the setting up of the image of Âdityêśvara in a temple (of his own construction?) by Nandinripâla, an Arasu of Nandivâla, styled Mahâmaṇḍalêśvara of Kauleburga and Gaṭṭada Ikkêri; he is also stated here to have bestowed kingship (arasutana) on Viramani Sômarâjaya of Manuvamsa and of Kâsyapagôtra.

12.

On a copper plate in the possession of Sindhuvali Nârayanâchârya in Bêlûr.

Size 4" × 3".

Nâgara Characters.

1. samsthâna-Kollâpura Bâpû-
2. Sâhêb Bâhadaru chhatrapatî.
3. Venkatêśa dēvâsanava.
4. bada sêva.

Note.

This is the service of a pedestal offered to God Venkatêśa by Bâpu Saheb Bahadur Chhatrapati of the state of Kolhâpur.

This plate seems to be the inscribed portion cut off from the pedestal of copper given to some temple of Venkatêśa for keeping the procession image on the pedestal.

13.

On a stone set up near the tank at the village Agasarahalli in the Belur hobli.

Size 6' × 2'-6".

Modern Kannada language and characters.

1. svasti śrī Lakshminârâyana-
2. dēvara pādavê gati śrī śrī.
3.
4. svasti samasta-prasasti-sahitaruv-
5. appa Hoysala Vira-Nârasingadēvaru
6. Dôrasamudrada nelevîdinolu prithvi-râ-
7. jyam gaiyuttiddali svasti śrīmatu

8. Tagarenâda Sivasetti-mukhyarâda Punisa-
9. halliya Paramêśvaranâyakaru Śaka-varsha 1202
10. neya Pramâthi-samvatsarada Phâlguna śuddha 3 Âdiva-
11. radalu Fêlûra hiriya-dannâyakaru Male-
12. yanahalli Aravalliya samasta-gavudugala kai-
13. yalu grâmada guttage siddhâyavannu parihâravâgi siddhâ-
14. ya ga 16 nu manyavâgi prasiddha-sînâ-
15. samanvitavâda Agasarahalli
16. Settihalli eradanu â Paramêśvara-dannâyakaru â
17. samasta gavudugala kayyalu â eradu halli-
18. ya gaddegaliḡe niru hâyuvantâgi vo-
19. ḡambadiḡi tat-kâlôchita-krayadravyavanu sâ-
20. kalyêna koṡṡu dhârâ-pûrvakavâgi Koṡṡi-Nâraṇâpu-
21. rada śrî Lakshmînârâyanaḡevara śîkâryakke â-mari-
22. yâḡeyali â gavudugaliḡe ikkuva siddhâya
23. ga 16 nu ikki sandu bahantâgi â Paramêśvaranâya-
24. karu â gavudugala anumataḡinda Lakshmi-
25. nârâyanaḡevaraḡe dhârâpûrvakam māḡi koṡṡaru śrî śrî

Note.

The inscription is dated Sunday the 3rd lunar day of the white half of Phâlguna in the year Pramâthi, Śaka 1202 corresponding to Sunday the 23rd of February A. D. 1281, when Nârasimha III was ruling in Dôrasamudra.

It records the purchase of the villages, Agasarahalli and Settarahalli by Paramêśvara-dannâyaka of Punisahalli for Gadyâṇas 16 from Hiriya Dannâyaka of Belur and all the Gavudas of Aravalli and gift of the same villages for the service of God Lakshmînârâyana in the village Nâraṇâpura.

14.

On a stone kept leaning on the wall of the temple of Mallêśvara in the village, Keralûru, in the same Hobli:—

Size 4'6" × 1'6"

Modern Kannada characters.

1. namas tuṅga-śiraś-chumbi-chandra-châmara-châravê¹
2. trailôkya-nagarârambha-mûlastambhâya Saṃbhavê¹
3. svasti śrîmat-pratâpa-Hoyisana
4. Vira-Ballâḡadevaru Dôrasamudra
5.
6. Maleyanâyakara maga Lenkabelu Horabamma
7. Gavudana tuḡuvam ḡoḡva huyalo. Gô-
8. vigâvuḡanu palaran iḡidu sura-lôkaprâptan âda

Note.

This is a memorial stone raised in memory of the death of Gôvigauḡa in repelling some cow-lifters under the lead of Lenkabelu Horabamma Gauḡa, son of Maleyanâyaka, when Vîraballâḡa of the Hoysala dynasty was ruling in Dôrasamudra.

15.

On a stone near the fence at the entrance of the same village.

Size 5' × 1'3"

Modern Kannada characters.

1. Viśvâvasu-samva-
2. tsarada Mâgha-ba
3. 5 lu Kâmanṇanu
4. Malleyadevarige
5. samarpista tôṡa-

6. da bhûmi śubha-
7. m astu Malinâtha
8. śrī śrī

Note.

The inscription is imperfectly dated the fifth lunar day of the dark half of Mâgha in the year, Viśvâvasu. It records the gift of some garden land for the service of God Malleyadêva by one, Kâmaṇṇa. A figure of the Dwarf-incarnation of Vishṇu is also carved on the stone.

16.

On a stone set up at the entrance of the same village (Keralûru).

Size 4-0" × 1-9".

Modern Kannada characters.

1. Malinâtha Gaṇâdhipatyâya namah
2. śrī Malinâthadêvara pādavê gati
3. śubham astu namas tunga-śira-
4. ś-chumbi-chandra-châmara-châravê trailôkya-
5. nagarârambha-mûla-stambhâya Śambha-
6. vê¹ Harêr lîlâ-Varâhasva dam-
7. shtrâ-daṇḍah sa pâtu vah¹ Hêmâdri-kalaśa
8. yatra dhâtrī chhatra-śriyam dadhau¹ svasti śrī jayâbhyu-
9. daya Śâlivâhana śaka varsha 1573 nê sanda varta-
10. mâna Khara-samvatsarada Chaitra śuddha¹ lu Bêlûra
11. mânya mahâjanaru kûdi Beluhû-simeya Taga-
12. re-nâḍa Nalavatihallī Mâvinahallīya Ma-
13. liseṭṭiya maga Sômasettara maga Parva-
14. ta-setṭige paṭṭanasetṭitanada daṇḍigeum-
15. baḷige koṭṭa blû-dâna-dharmma-śâsanada kramaven-
16. tendare Tagarenâḍa volaguḷla Keragalûru emba
17. grâmavanu nimage sarvamânyavâgi koṭṭevu â-
18. grâmavanu nimna putra-pautra-pârampareya-
19. vâgi â-chandrâka-sthâiyiyâgi pûrvamari-
20. yâdeyannu koṭṭukonḍu yidake saluva nidhi
21. nikshêpa jala taru pâshâṇa akshîṇi âgâmi
22. siddha sâdhyangalemba ashta-bhôga-têja-svâmyagala-
23. nu âgumâdikonḍu pûrva-mari [yâde]yanu
24. naḍasikonḍu voppa-mâdikonḍu sukhadali
25. anubhavisikonḍu bahudu Siddharahallīya
26. Hasanakana Sâhêbaru kaṇaḷûra khânasâ-
27. hêbara voppikeyinda mâḍida dharmma dêvarige sa-
28. labêku yendu grâmakke chatu-simeya-

(Left side)

29. Ili kallu naṭṭu koṭṭa dharmma
30. yidake âru tapidaru
31. Gangeyalli gôva konḍu
32. hâkida pâpa Makkeyalli
33. handiya tinda pâpa
34. sva-dattâ dviguṇam puṇya
35. paradattânupâlana para-
36. dattâpahârêṇa sva-dattâ
37. nishphalâ bhavêtu Ha-
38. sanakhana sâhêbaru
39. Khânasâhêbara voppita
40. Malinâtha saraṇu śrī

Note.

This inscription is dated the first lunar day of the white half of Chaitra in the cyclic year Khara, Śaka 1573 corresponding to Monday the 1st March 1652. It

records the grant of the village, Keragalûr (Keralûru) by the Mahâjanas (citizens) of Bêlûr to Pârvata Setti, son of Sômasetti, and grand-son of Malisetti of Nalvati-halli and Mâvinahalli in Tagarenâdu in Beluhûru Sime for the maintenance of the weighing balance necessary for his *Pattanasettitana*, office of the head-man of the city, with the consent of Hassain Khan of Siddarahalli and of Khan Sahib of Kanâlûr. Then follows the description of the boundary of the village together with the usual imprecatory verses at the close.

The interest of the inscription lies in the fact that even so late as the 18th century citizens owning mânya land were in the habit of bestowing a portion of their mânya land on a wealthy and powerful man for the maintenance of weights and measures and for the exercise of some customary mercantile functions.

17.

On a stone set up in the temple of Îsvara to the south of the village Kôgôdu in the same Hobli.

Size 3' x 1'10"

Modern Kannada characters.

1.
2. dēvam prithvi-rājyam geyye dāṇṇāyaka
3. nāḍa samaradoḷ Kê-
4. tayyana Mādayya kondu sura-lô-
5. ka-prâptan āda^{||} jîtēna labhyatē Lakumi
6. mritēnāpi surāṅganā kṣaṇa-vidhvamsanē
7. kâyē kâ chintâ maraṇē raṇē^{||} śrī śrī śrī

Note.

The first line and portions of the 2nd and 3rd lines are lost. The inscription seems to belong to the period of the Hoysalas. It records the death of Kētayana Mādayya (?) in a battle. It ends with a Sanskrit verse in praise of the glory of death in battle.

18.

On a stone set up near the same temple

Size 5' x 4'

Old Kannada characters

1. svasti śrī
2. Kôgôdina sakala gâvuṇḍagaḷum Chaluḷukya Mativarṃmam Râ-
3. jarâjanam hariye Âṇḍarasan anujayyam sîme
4. hariyalu Idugôdina Sivara-gâvuṇḍan iḷḷu Aṇuva-
5. baḷade kâdu Sivamâ-sâyujyamam koṇḍam

Note.

The top portion of the stone containing the first line is cut off and lost. About three lines at the close are covered by a platform recently built. The inscription seems to record the death of Sivara Gâvuṇḍa of Idugôdu in fighting against the brother of Âṇḍarasa, one of the followers of Râjarâja Mativarṃma of the Eastern Chaluḷukyas (?), the husband of Ammangadêvi, sister of Râjâdhirâja-chôla while Mativarṃma himself was being chased out by the Gâvuṇḍas of Kôgôdu.

Translation.

Be it well! while.....as well as all the Gâvuṇḍas of Kôgôdu were chasing Râjarâja Mativarṃma (of the Eastern Chaluḷukyas) and while the brother of Âṇḍarasa (a follower of Râjarâja) crossed the boundary and passed into the territory of Kôgôdu, Sivara Gâvuṇḍa of Idugôdu fought like Hanûmân against him, and dying attained identity with Śiva.

19.

At Dêvihalli in Halêbîd hobli, on a stone opposite to Kallêśvara temple.

Size 3-6" × 10"

Modern Kannaḍa characters

1. namas tuṅga-śiraś-chumbi-chandra-chāmara-chāravê¹ trailôkya-nagarâ-
rambha-mûla-stambhâya
2. Śambhavê
3. śrī svasti samadhigata-pañcha-mahâ-śabda-mahâ-ma-
4. ṇḍalêśvaraṃ Dvârâvatī-puravarâdhīśvaraṃ Yâdava-kulâm-
5. bara-dyumaṇi samyakta-chûḍâmaṇi maleparo-
6. lgaṇḍâdy-anêka-nâmâvaḷi-samâlaṅkṛitar appa śrīmat-Tri-
7. bhuvanamalla-Ereyaṅga-Hoysalâ-Dêvar tat-pâda-pa-
8. dmôpajivigalappa svasti samasta-râjya-bhara-nirûpita-mahâmâtya-
9. padavi-virâjamâna-mânônnata-prabhu-mantrôtsâha-śakti-tra-
10. ya-sampannar appa śrīman mahâ-pradhâna-Manaveggaḍe-
11. Kunda-mârâyar Mayse-nâḍâ Tâvareyakereyanubha-
12. ya-sâmyadind âluttam iralu Saka-varshaṃ 1015 neya Śrī-
13. mukha-samvatsarada Chaitra-su 15 Sônavâradandu kannegere-
14. yaṃ kaṭṭisi Śivâlayavan ettisi Mendêśvaradêvara pû-
15. je-nivêdyakkam Hosagereya modalêriyalu biṭṭa galde sala-
16. ge âru mûlasthâna-Kalidêvarge Mâvinakereya-aḍḍê-
17. riya kelage biṭṭa galde mûru inti-dharmamam
18. pratipâlisuvargge puṇyam ent endage Gaṅge Vâraṇâsi
19. Prayage Kurukshêtradalû sâsirva Brâhmanargge saha-
20. sra-kavileya dâna-mâḍida phalaṃ akku inti-dharmamam
21. keḍedavarû adhôgatiyim Rauravaman eyduvarû
22. sva-dattam para-dattam vâ yô harêta vasundharâm shashṭir va-
23. rsha-sahasrâṇi vishṭhâyam jâyatê krimih.

Note.

The inscription is dated Monday the 15th lunar day of the white half of Chaitra in the cyclic year Śrīmuka, Śaka 1015 corresponding to Monday the 3rd April of A. D. 1094, when Tribhuvanamalla Ereyaṅga Hoysalâ was ruling in Dvârâvatī (Halêbîd). On this date Manaveggaḍe Kundamârâya, Mahâmâtya and Mahâpradhâna to King Ereyaṅga, and having Tâvarekere in Mayse-nâḍu under his rule, caused a new tank together with a Śiva temple to be constructed and made a grant of a field of the sowing capacity of 6 salages under Hosagere to the temple for food offering to Mandêśvara and of a plot of land of the sowing capacity of 3 salages under Mâvinakere for the service of God Kalidêva. The inscription ends with the usual imprecation.

20.

On a stone lying on the way to Hagare from Meṇasinammana-moraḍi in the same village Dêvihalli

Size 2'10" × 1'6".

Modern Kannaḍa characters.

1. Śrīmatu-Pramâdi-sam-
2. vatsarada Chayitra-su
3. 5 lu Śântidêvar
4. śiśya Mallêdêvarû
5. kaṭṭisida maṇṭapa
6. Śivanê gati maṅgaḷa
7. śrī śrī śrī

Note.

The inscription is imperfectly dated the 5th lunar day of the white half of Chaitra in the year Pramâdi and it records the construction on that date of a maṇṭapa by Malledêva, disciple of Śântadêva.

21.

A copy of the copperplate inscription in the possession of Rāmayya, schoolmaster at Dēvihālli.

namas tunga-śiraś-chumbi-chandra-chāmara-chāravē trailōkya-nagarārambha-
mūlastambhāya Śambhavē svasti śrī Vijaya-saṁvatsarada Mārgaśira ba 5 lu
Bēlūra Kṛishṇappanāyakara ālikeyalli nammage umbaliyāgi salluttiruva
Māvinahalliyalli kerege pūrvada kaḍe yiruva beddale bhūmiyanu Siddhayanu
māḍuva Hālugaḍdeyanu namma pūrvada pitāmaha Rāchayyagaḷu ettisida Sōmē-
dēvara pūjōpahāra modalāda angabhōga-rangabhōgake-saluvantāgi Tammaḍi
Basavaśaraṇara Kaiyalu namma kiriyataṁma Sōvayyana anumatyadim Nāga-
ṇagaḷu dhāreyaṇ eredu koṭṭudu ārobbaru taḍe-māḍidaru kulake horagu mahā-nara-
kake ilivaru adhō-gatige hōguvaru Sōmanāthadēvara pādavē śaraṇu svadatta
dviguṇā punya paradattānu-pālanam paradattāpahārēṇa sva datta nishphalam
bhavēttu sūrya-chandrāḍigaḷu idakke sākshi sēnabōva Lingaṇṇana likhita

Note.

The grant is imperfectly dated the 5th lunar day of the dark half of Mārgaśira in the cyclic year Vijaya. It records the gift of a wet field called Hālugaḍde by Nāgaṇṇa for the service of god Sōmadēva set up by Rāchayya, his grandfather, when Kṛishṇappa Nāyaka was ruling over Bēlūr. With the consent of his younger brother, Sōvayya, Nāgaṇṇa entrusted the field to Tammaḍi Basavaśaraṇa, authorising him to conduct the service.

22.

On three pieces of stone on a mound on the way leading from Ranganātha-
bettā near the village Koṇḍigrāma to Chaṭṭanahalli in the same hobli.

Modern Kannaḍa characters.

First piece.

1. svasti prithuvīvallabha-mahārājādhirājam paramēśvaram parama-bhaṭṭā-
2. rakam Satyāśraya-kula-tīlakam Chālukyābharaṇam śrīmat-Tribhuvana-

Second piece.

3. l-gaṇḍādy-anēka-nāmāvali-saṁālankṛitar appa śrīmat-Tribhuvana-
4. Poysala-dēvaru Gangavāḍi Tombhattaru-sāyiramam ēkama-
5. tadin rājam geyyuttam ire tat-pāda-padumōpajivi sa-
6. madhigata-paṇcha-mahā-śabda mahāsāmanta
7. kulake kanta Gaṅga-kula-kanaḷa-mārttaṇḍam parama-
8. ḍinānātha-jana-kalpavṛiksha āśrita-jana-chintāmaṇi
9. aṅkada-kala int initakam atipraṇayi saka-varsha
10. 14 Vikrama-saṁvatsaradalu biṭṭa datti mūla-sthānakke biṭṭa galde.

Third piece.

11. gaṇḍuga ondu mattalu beddale Koṇḍiya dēvālyake galde mū-
12. gaṇḍuga kereyolage beddaley ondu mattalu mūlastānake
13. . . . diya dēvālakke . . . koṭṭa nelavāḷge ko-
14. ṭṭa artha modalu 150 vriddhi-sahitam mūnūru
15. sva-dattam para-dattam vā yō harēti vasundharā

Note.

The inscription on the first piece of stone contains the well known titles of Chālukya kings: Prithivī-Vallabha-Mahārājādhirāja, Rājaparamēśvara, Satyāśraya-kulatilaka and Chālukyābharaṇa. The name of the particular Chālukya king is lost. Whether this inscription has any connection with the inscriptions on the other pieces of stone is not known.

The inscription on the second piece of stone records gift of some plot of land by a chief of the Ganga dynasty under the feudal sovereignty of Tribhuvana Poysala (A. D. 1040 ?) to a temple in Koṇḍi. The name of the Ganga chief is lost.

The inscription on the third piece of stone mentions the extent of the land granted and also the amount of money grant made at the time.

23.

On a stone lying buried in front of a Śiva temple in the same village Konḍi.
Modern Kannāḍa characters.

1. jītēna labhyatē lakunni mritēnāpi surāṅganā kṣhaṇa-
2. vidhvamsanē kāyē kâ chintâ maraṇē raṇē || tanutē
3. | Chālukyānvayajō nripaḥ !
4. guṇa-sampannar appa sarvva-namasyam āgi ayavattirvvara
5. bhara-
6. na Pemināḍidēvaṃ Sôḍalāpurada rakshipanna Vira-
7. rapparu guṇadin sāgara ttat-pāda-padinōpajivi
8. Saka-varsha 1143 neya Vikrama-samvatsara-
9. da Chaitra-ba 3 Bu. lu Handalahala dāriya kūde
10. āntadalli Ganga Hariṭana maga Kasavanu homba-
11. yalinge maraḍuḍe dechchaliyade halamba-
12. ram kondu gellagoṇḍu suralōka-prāptan āda !

Note.

This is a memorial stone raised in memory of the death of Kasava, son of Ganga Hariṭa, in repelling the attack made by Vīrappa and his followers for plundering a village, on the road to Handalahala, when Pemināḍidēva, Vīrappa's feudal lord, was in charge of Sôḍalāpura under the feudal sovereignty of Chālukya king whose name is lost here. The inscription is dated Wednesday the 3rd lunar day of the dark half of Chaitra in the year Vikrama, Śaka 1143 corresponding to Thursday (not Wednesday ?) the 31st of March, A. D. 1221. The inscription begins with a Sanskrit verse in praise of death in battle field: The victorious win the hand of Lakshmi, while the dead get a celestial nymph; the body being liable to death at any moment, what is the use of fearing death in battle?

24.

On the pedestal of the image of Ranganātha on the hill near the same village.

1. Īśvara-samvatsaradaḷu Bālabhōjanu
2. Sasikirtigala kaḍuhadoḷu
3. śrīmad-vigrahava māḍidaṃ !

Note.

The inscription is in modern Kannāḍa characters and is imperfectly dated in the cyclic year, Īśvara. It records the formation of the image (of Ranganātha) by one, Bālabhōja under the orders of Sasikirti.

25

Ghaṭṭadahalli grant of the Vijayanagar King Harihara of the year Śaka 1308 in the possession of Jôḍidâr Chennappaya in Ghaṭṭadahalli in the same Hobli. (No. 148 of Belur Taluk Revised.)

3 Plates.

(Nâgari characters. Varâha seal.)

I (b)

1. śrī-Gaṇâdhipatayê namaḥ ! avighṇam astu namas tuṅga-śira-
2. ś-chunbi-chandra-châmarâ-châravê ! trailōkya-nagarârambha-mûla-
3. stambhâya Śambhavê ! Gajânanô vijayatê danta-kôṭim dadhâti
4. yah ! grâman Harihara-praptân likhitum lēkhinim iva || pātra-
5. sāt kartukâmēbhyô dharām dātum ivôddharan akûpârasya
6. pārâd vah sa pâyâd Âdisûkaraḥ || trilōkî-bhartrâpi Tripura-
7. jayinâ mûrdhani dhritah sudhâbhiḥ kurvāṇaḥ sura-parishadâm pārâṇa-
8. vidhim

8. Harér vāmam chakshur hata-kamala-rôchir nija-ruchâ pramôdam yushmâ-
kam
9. prathayatu nikāmam Himakarah ' Kalāvatas tasya kulêYayâtê-
10. r udabhûd Yaduh tad-âdi tat-kulê lôkê-khyâtam âsît tad-âkhyayâ !
11. slâghyê tasmin Yadôr vamsê sañjâtas Saṅgamêśvarah ! saṅgamah Śrî-Sa-
12. rasvatyôr abhûd yatrâti-durlabhah ! âkarâd guṇa-ratnânâṃ tasmât śrî-
13. Saṅgamêśvarât ! pârijâta ivâmbhôdhêr udabhûd Bukka-bhûpatih ! Gau-
14. ri kumâram alabhata Bukka-mahîpân mahêśvarat tasmât ! slâghyam
15. yasyâpratihata-śaktêr Gajamukha- sambhûtir agratô jâtâ ! pitâ sa-
16. tam hi rakshâyai śikshâyai châsatâm nripah jâtam Hariharâmśam tam nâ-
17. mnâ Hariharam vyadhât yach-ehvêta-chhatra-sîtâmsâv uditê tâpa-
18. hârini ! saṅkuchanty âtapatrâṇi śatapatrâṇi vairinâm || rakshati
19. kshmâm Harihara-kshmâpatau sambhritâyudhâh ! mahâhavêshu dikshântê
20. śrôtriya na tu sâtravâh || âsîd râja-śirômanir Hariharô ni-
21. ssîma-bhûmi-pradô śrîmân bhâgya-dayâ-nidhir dvijavarân santarpayann
anvham
22. grâmair ishṭa-dhanair mahâmani-mukhaih anyâṅganâ-sôçarah Saurâ-
23. shtrâṅga-Kaṅga-Vaṅga-Yavanân samrakshayan bhîtitaḥ || râjâdhirâjam
24. yam prâhuḥ śrî-râja-paramêśvaram || bhâshâtîlaṅghi-bhûpâla-bhujaṅgânâm
25. khagêśvaram ! trirâjabhujagam dhîram para-râja-bhayaṅkaram ! Hindurâ-
26. (II a) ya-suratrâṇam iti tam vidushônîsam ! Vijayanagarî-nâmnyâm
27. râjadhânyâm mahîpatih pitryê simhâsanê svîyê kṛitâsana-
28. parigrahaḥ śrî-śakâbdê vasu-vyôma-vahnîndu-gaṇitê sati
29. Krôdhanâbdê Nabhō-mâsê Paurṇamyâm Saumya-vâsarê ! Tungâ-Pam-
30. pâ-Virûpâksha-sannidhau sa mahîpatih ! Sômôparâge
31. mahati punya-kâlôdayê sati ! śrîmad-Hoysala-râjyânkê
32. śrî-Sîgênâdu-sîmani grâmam Ghaṭṭadahallîti samâkhyâ-
33. sôbhîtam-dhruvam ! sarvajña-śrî-Haribaramahârâjapurâkhyâ-
34. yâ ! nidhi-nikshêpa-salila-pâshânâgâmi-sâdhyakam || siddhâ-
35. kshîni-yutam châshṭa-bhōga-sâmyâdi-saṅkulam ! hiranyôdaka-
36. dhârâbhir ddakshînâ-sahitam mudâ ! agrahâram imam sarva-
37. mânyam â-chandra-târakam ! nânâ-gôtra-prasûtêbhyô vidvadbhyô
38. vidushâm nidhih ! nânâ-sûtrôktam âchâram âcharadbhyaḥ sva-ka-
39. rmabhih ! vêda-sâstra-pravîṇebhyaḥ kuśalêbhyaḥ kalâsu cha
40. shaṭ-karîna-niratêbhyas cha sântêbhyaḥ sâdaram mudâ prâdâd Ha-
41. riharô râjâ putra-pautrâbhibhûtayê tatra vrittîmatâm gô-
42. tra-śâkhâ-nâmâni likhyatê ! Tariyakala Bhânubhaṭṭa-suta-
43. Daśagranti Virûpâkshabhaṭṭasyaikâ vrittîh ! Setṭiyakereya Arasapa-
44. suta Vârasûra Daudapasyaikâ vrittîh Sâveya Basavâbhaṭṭa-
45. sutâ-Avadhâni Kallinâthabhaṭṭasyaikâ vrittîh Arasikere
46. Âpannakramita-suta-Avadhâni Dêvanasyaikâ vrittîh
47. atra bahvrichâs chatvâra êtê ! Rêcham Nârâyanapura Sadâsi-
48. va-suta Vishṇukramitasyaikâ vrittîh Mâvanûra Mañchibhaṭṭasya
49. Haryapa-suta Haryapasyaikâ vrittîh êtau dvau yâjushaul shad
50. êtê Vasishṭah Bâchehalli Mâdhava Paṭṭavardhana-suta Vêda-
51. mûrti Râmakṛishṇabhaṭṭasyaikâ vrittîh ! Maddûra Kapilatîrtha-
52. vâsi-Chandapa-suta-Rudrabhaṭṭasyaikâ vrittîh ! Nîrugunda

(II b).

53. Satyânanda-Kêśavaprabhu-suta-Allâlabbhaṭṭasyaikâ vrittîh ! Ma-
54. leyâla Arasikere Ramêśvarabhaṭṭa-suta Râmannasyaikâ vrittîh
55. atraitê chatvârô bahvrichâh ! Bânûra Sarvajña Vishṇukramita-
56. sûtânantakramitasyaikâ vrittîh ! Dôranahâlu Narasimhapra-
57. bhu-suta- Pôchanârâdhyasyaikâ vrittîh Kûdalûru Dêvanadikshi-
58. ta-suta-Malidêva-sarasvatêr êkâ vrittîh ! Basaruvâla Nara-
59. simhabhaṭṭa-suta-Basavidêva-kramitasyaikâ vrittîh ! Hiriyamâ-
60. dhavapura Râmanâthabhaṭṭa-suta Holeyamâdhavabhaṭṭasyaikâ vrittîh !
61. pañchaitê yâjushâh ! Setṭikere Sâmasakhi Ârâdhyadêvârya-suta.
62. Kôṭisaṅkaradêvasyaikâ-vrittîh ! dasaitê Kâśyapâh ! Kikkêri A-
63. vadhâni Gaurapa-suta-Amânisasvârcha-Nâgannasyaikâ vrittîh ! Nî-
64. rugunda Gârgya Apadêvabhaṭṭa-suta-Nâgadêvabhaṭṭa-syaikâ vrittîh !
65. Madhusûdanapura Gôpâlabhaṭṭa-suta-Vishṇubhaṭṭasyaikâ vrittîh ! é-

66. tau dvau yâjusha¹ traya êtê Bhâradvâjah¹ Ammele Narasimha bhâṭṭa-
suta Svâ-
67. reha-Gôpâlabhâṭṭasyaika¹ vṛtṭiḥ Vadugûru Vâmanabhâṭṭa-suta. yâjusha.
68. Nârâyanaabhâṭṭasyaika¹ vṛtṭiḥ, êtau dvau Jâmadagnâvatsau, 1 Hirîya-
69. Ballâlapura Vêdâbharâṇa-Apaṇṇa-suta-Bahvṛicha-Mallakramitasyaika¹-
70. Vṛtṭiḥ, Nûrugunda Dêvanakramita-suta-yâjusha-Râmanâthabhâṭṭasyaika¹
71. Vṛtṭiḥ, 1 êtau Viśvâmitrau Agunda Tipannabhâṭṭa-suta-Maunabhârga-
72. va Svârcha-Bhânubhâṭṭasyaika¹ vṛtṭiḥ Agunda Kânadêvakramita-suta-Vi-
73. shṇuvṛiddha-Svârcha-Amânisa-Lakhanasyaika¹ vṛtṭiḥ Madhusûdanapura
74. Yôgîśvarabhâṭṭa-suta-Hârîta-Svârcha-Sâyibhâṭṭasyaika¹ vṛtṭiḥ Sô-
75. manâthapura-śrîmad-Ârâdhyâ-Sâraṅgapânîdêva-suta-Râthitara-
76. gôtra-yâjusha-Vêdânti-Narasimhabhâṭṭasyaika¹ vṛtṭiḥ Maṇûra Ho-
77. neyanahallî Gaṅgâdharadêva-suta-Vâdhûḷa-yâjusha-Śrîdhara-
78. dêvasyaika¹ vṛtṭiḥ 1 Kundugôḷa Lakshmînârâyanadîkshita-suta-
79. Gautama-yâjusha-Vîranârâyanadîkshitasyaika¹ vṛtṭiḥ Âta-

III (a)

80. kûra Varadabhâṭṭa-suta Kauśika-yâjusha-adhvaryuḥ Śrîpati-dîkshi-
81. tasyaika¹ 1 vṛtṭiḥ Kikêrî Sâyibhâṭṭa-suta-Âtrêya-sâma-sâkhi-
82. Mêdhatṛî-Mâdhavabhâṭṭasyaika¹ vṛtṭiḥ 1 Kannatûra Allâḷa-kramita-
83. suta Pârâsara-Kânva-sâkhi-Srîraṅgabhâṭṭasyaika¹ vṛtṭiḥ 1 êvaṁ dvâ-
84. trîṁśad-vṛtṭiḥ 1 sîna-chihṇânî dêsabhâṣhayâ likhyantê 1 î-Sarva-
85. jña-Hariharamahârâypuravâda Ghaṭṭadahallîya chatuḥ-sîmeya
86. vivara 1 îśânyadalu Bêṭeyakôṭeya horagaṇa beṇachigalu-mo-
87. radi 1 mûḍalu Sâṇeyahallîya teṅkaṇinda ilidu banda sâgara mêre 1
88. âgnêyadalu âbalakatṭe 1 teṅkalu Siddhanagôpeya huṇaseyindam
89. baḍaga nairityadalu sâlu huṇaseya agaḷina aḍḍagatṭe 1 baḍaga-
90. lu Dêvanakereyindam banda Bêṭeya kôṭeyim teṅkalu 1 intî-chatuḥ-
91. sînel śatruṇâpi kṛitô dharmah pâlaniyah prayatnataḥ 1 śatruḥ êva
92. hi śatrus syâd dharmas śatruḥ na kasya chit 1 sva-dattâm para-dattâm vâ
yô harêta .
93. vasundharâm¹ shasṭî varsha- sahasrâṇî viśṭhâyâm jâyatê krimiḥ¹
êkaiva
94. bhaginî lôkê sarvēśham¹ êva bhûbhujâm¹ na bhôgyâ na kara-grâhâ vipra-
95. dattâ vasundharâ¹ na visham vishamity âhuḥ brahma-svam visham
uchyatê
96. visham êkâkinam hanti brahma-svam putrâ-pautrakam¹ dâna-pâlanayôr
madhyê dâ-
97. nâch chhrêyônupâlanam¹ dânat svargam avâpnôti pâlânâd achyutam
padam¹
98. Śrî-Virûpâksha.

Note.

The grant seems to be spurious, since the details of the date do not work out properly. The cyclical year Krôdhana coincided with A. D. 1385, but not with A. D. 1386. Again the 15th lunar day of the white half of Śrâvâṇa, A. D. 1385 coincided with Saturday the 22nd July, but not with Wednesday as stated in the grant. Likewise the 15th lunar day of Śrâvâṇa, A. D. 1386 corresponded to Friday the 10th August, but not with Wednesday.

TRANSLATION.

Salutation to Gaṇâdhipati. Salutation to Sâmbhu (as in other inscriptions.)

Victorious is the elephant-faced god who bears the edge of his tusk as if to write down with it the villages obtained (by the Brahmans) from Harihara. May you be protected by the First Boar (the Boar incarnation of Vishṇu) who raised the earth from the ocean as if to hand it over to those who are desirous to make a charitable distribution of it.

May you be pleased by the moon who is borne on his head by Śiva the conqueror of the three cities, who feeds the assembly of the celestials with his nectar, and who, surpassing the brilliance of the lotus flowers, formed the left eye of Vishṇu. In the lunar race there was born Yayâti, in whose family there was born Yadu, with

whom the dynasty of the Yadus originated after his own name. In the family of Yadu there was born Sangamēśvara in whom the goddesses of wealth and learning found a happy protector. From him there came King Bukka, like a Pārijāta flower from the ocean. Queen Gauri bore to Bukka a son called Harihara, as Pārvati bore to Kuṁāra to Śambhu. When the moon that is the white umbrella of Harihara was unfurled, the lotus-flowers that are the umbrellas of all hostile kings were closed. When Harihara was ruling over the earth, it was only priests that engaged themselves with their instruments in the sacrificial fields, but not enemies in battle-fields.

There was Harihara, the crest gem of Kings, pleased to grant villages wealth and gems to Brahmans without limit, regarding others' women as his sisters, and ever ready to protect his people from the inroads of the army of the Kings of Saurāṣṭras, Anga, Vanga, Kalinga and the Yavanas. His titles were Rājādhirāja, Rājaparamēśvara, Bhāṣhātilangh-bhūpāla-bhujanga-garūḍa (smiter of those who broke their promises), Conqueror of three famous Kings, and Hindurāya-suratrāṇa, a Sultan of the Hindu Kings.

Seated on his ancestral throne, he granted the village of Ghaṭṭadahallī in the Śaka year 1308, the cyclic year Krōdhana on Wednesday the 15th lunar day of the white half of Śrāvana with a lunar eclipse, on the bank of the Tunga and in the presence of god Virūpāksha to Brahmans of various gōtras. Then follows a list of names of the Brahmans.

26.

On a stone in the field of Mariyaṇṇa in Hulakere in the same Hobli.

Size 3. 3" × 1. 6"

Modern Kannada Characters.

1. namas tunga-śiraś-chumbi-chandra-chāmara-chārave trailô-
2. kya-nagarārambha-mūlastanibhāya Śambhave ||
3. svasti śrīmat-pratāpachakravartī prithvīvallabha-mahārā-
4. jādhirāja-paramēśvara Dvārāvati-pura-varādhī-
5. śvaram Yādava-kulāmbara-dyumaṇi samya-
6. kta-chūdāmaṇi malērājārāja malapa-
7. roḷugaṇḍa gaṇḍabhêruṇḍa kadanaprachanḍa aśa-
8. hāya-śūran êkāṅga-vīra śanivārasiddhi giridu-
9. rggamalla chaladāṅkarāma niśsaṅka-pratāpachakravartī
10. Hoysala-bhuja-bala-Vīra-Nārasimhadēvaṁ śrīma-
11. d-rājadhāni Dōrasamudradolu sukha-saṅkathā-vinô-
12. dadim prithvī-rājyaṁ geyuttavirddu saka-varusha
13. 1148 neya Vyaya-samvatsarada Bhādrapada-śu
14. Pāḍiva-Sōma-vāradanda śrī-Amṛitalingadēva-
15. ra pādārādhakar appa Nilakanthapaṇḍitara maganu.
16. Lehaka-heggade Mañchayya Ballagi-nāḍa mūva-
17. ttara. Raṇakegaṭṭada Mādigaḍa tanna tamma-
18. na maga Ballayya sanmatavāgi uḍugare-sahi-
19. ta gadyāṇa hadinēṇṭa koṇḍu kārēya maṇ.-
20. nu salage 7 māvinamaṇṇu salage era-
21. du 2 kummari salage ondu 1 antu salage ha-
22. tta 10 śrīmad Ādi-Gummēśvara-Viśvanāthadēva-
23. rige Lehaka Manchayya chandrārka-tāraṁbaram
24. saluvantāgi dhārā-pūrvvakam geydu Sarbba-rāsi-gu-
25. rugaliḡe sarbba-bādhā-parihāravāgi piṇḍādā-
26. navāgi koṭṭaru

Note.

The inscription is dated Śaka 1148, Vyaya Bhādrapada Śuddha Pāḍiva Sōmavāra which corresponds to Tuesday (not Monday) the 25th of August of A. D. 1226, when Nārasinha II of the Hoysala dynasty and possessed of Pratāpachakravartī and other titles mentioned in the inscription was ruling in Dōrasamudra. On this day Mādigaḍa and Ballayya, son of Mādigaḍa's brother, natives of Raṇakegaṭṭa in

Ballaginâdu-mûvattu received 18 gadyânas together with some presentations from Lehaka-heggade Manchayya, son of Nîlakanṭhapandita, devoted to the worship of god Amritalinga, towards the price of the three plots of land of the sowing capacity of ten salages in all and caused the land to be granted, free of all taxes to Sarvarâsi Guru for the worship of Gods Gummeśvara and Visvanâthadêva.

27.

At the same village, on a stone slab near a tank (pond).

Size 2' × 3' 9"

Modern Kannaḍa characters.

1. namas tunga-siraś-chumbi-chandra-châmara-châravê 1 trailôkya-nagarâ-
rambha-mûlastambhâya Śambhavê ||
2. êdhatâm amarânika-maulinâm maṇi-maṇḍanaṇ jaganti pātum Îśâna-
śasanam Viśvavêdinaḥ saura-
3. bhânâm bhartrâ rasânâm âlambanêna rūpânâm âśrayêna sparśânâm
âvâsêna śa-
4. bdânâm samavâyênâ dinânâm âdhârêna rajanînâm aḷaṅkaraṇêna samvidâm
âdhârêna
5. sya Puravijayinaḥ sakaḷa-lôka-paripâlanaparâm aparâm iva mûrti
6. rmmaṇḍalâkrishṭa-kôḍaṇḍa-maṇḍalôḍḍina-ṣiḷimukha
7. taraṇi-saraṇi-

Note

The inscription is so incomplete that nothing is known of its subject matter. The first verse in praise of Śambhu is well known as it appears at the commencement of a number of inscriptions of the Hoysaḷa, Vijayanagar and other kings. The second verse and the prose that follows it are peculiar to this inscription and are not met with anywhere else.

Translation.

Salutation to Śambhu whose head is brilliant with the fly-fan like crescent and who is the supporting pillar of the city made up of the three worlds.

May the imperial Command of the omniscient (Viśvavêdin), which is a gem-like ornament on the head of the troop of celestials, be victorious, so that he may continue to maintain the world. By him who is the lord of fragrance, the support of the essence of liquids, the shelter of colour and form, the abode of touch, the embodiment of sounds, the abode of days, and the ornament of nights, and who appears to have taken a second form of Śiva (the conqueror of the three cities) with a view to protect the worlds, and who, with his arrows shot from his bow drawn so as to give it a circular form

28.

On a ruined well on the elevated plain about two miles off from the village Mattigaṭṭa in the same Hobli.

Size 4' × 3'

Modern Kannaḍa characters.

1. svasti Śrîmukha-samva-
2. tsarada Mârgaśira-
3. māsada sudda tadige
4. Maṅgaḷa-vâradalu Sâ-
5. vanôja mādida ka-
6. llukolada dharma
7. śrî śrî śrî
8. śrî-Râmôja (in Grantha characters)

Note.

The inscription is imperfectly dated Tuesday the third lunar day of the white half of Mārgaśīra of the cyclic year Śrīmukha. It records the construction of the well by one Rāmōja. The inscription ends with the signature Rāmōja in Grantha characters.

29.

On the eastern and northern sides of a stone pillar inside the deserted Śiva temple in front of the tank of the same village (Mattigaṭṭa).

Size 1'6" × 1'3".

Modern Kannada letters.

- (East) 1. Dikshitarā Nāgaṇṇa kayya-
 2. lu Mattikaṭṭada Sōmagau-
 3. danu tanna vṛitti-bhūmiy-ādi-
 4. āgi patra-sālava koṇḍu honnu-
 5. vanum baḍḍiyanum koṭṭanu koṭṭa-
 6. de ā-Nāgaṇṇa patra-koṭṭudendu
 7. ā-patravidaḍḍāmsāpātra-an
 8. tu madarasāke Mattikaṭṭada mahā-
 9. jānaṅgaḷu prajegaḷum Sōma-
 (North) 10. nāthaḷ

Note.

The inscription is not dated. It is an interesting record of the relation that existed between the creditor and the debtor during the period of the Hoysalas to which it can be assigned. The meaning is that Sōmagauḍa, a native of Mattigaṭṭa borrowed some money from Dikshita Nāgaṇṇa pledging his *vṛitti* land and that when he demanded the document of the loan on repaying the debt together with interest Nāgaṇṇa did not return it. Hence in the presence of the Mahājanas of the village the discharge of the debt was herein inscribed. The name of the engraver was Sōmanātha.

30.

On a Viragal in front of the Śiva temple now in ruins by the side of the tank in the same village.

Size 3' × 1'6'.

(The top is gone.)

1. Ilāla-rājya Sōdandu
 2. raṇa-raṅga-śūra Mattikaṭṭada Kētagā-
 3. vuḍana Bammaya huyalalu
 4. kādi lōkake
 5. manga mahā śrī śrī.

Note.

The inscription records the death in a battle-field of Bammaya, son of Kētagauḍa, while Ballāla was ruling over the earth.

31.

On a stone lying near a well in the Amṛita Mahal pasturage to the east of the village, Kanakēnahalli in the same hobli.

Nāgara characters.

1. svasti śrīman mahāmaṇḍalēsvara ari-rāya-
 2. vibhāḍa bhāshege-tappuva-rāyara-gaṇḍa
 3. śrī kumāra Vira-Harihararāyaru
 4. rājyavan āluvandū Keriyaḥṭara Sō-
 5. vaḥṭaru Dēvarabṭaru Nuggā-
 6. vadhānigaḷu

7. su 15 Sô dalu datti-
8. yâgi kotta mânyada bhûmi âro-
9. bbaru tadedavaru narakakk ilivaru

Note.

The inscription is imperfectly dated and part of the date is also lost. As Harihara (II ?) of Vijayanagar is mentioned, it may be assigned to the 14th century. As parts of the lines 6 & 7 are effaced, the name of the grantee is lost. It records the gift of some land (not mentioned) by Sôvabhaṭṭa son of Keriyaabhaṭṭa, Dêvara-bhaṭṭa and Nuggâvadhâni.

32.

At Siddâpura, in the same hobli on a stone opposite to Vîrabhadra temple.

Size 2'-9" × 1'-6".

Modern Kannada characters.

1. namas tuṅga-siraś-chumbi-chandra-châmaru-châravê^l trailôkya-nagarâram-
2. bha-mûlastambhâya Sambhavê svasti śrî-jayâbhyudaya
3. saka-varusham 1207 neya Pârthhiva-samvatsarada Bhâdrapada-ba-
4. huḷa 10 Âdivâradandu svasti samasta-prasasti-sahita-śrî-Hoyi-
5. saṇarâya bhuja-bala-pratâpa-chakravartti śrî-Vîra-Narasimhadêvarasaru
Dôrasamu-
6. dra-nagariyalu sukha-saṅkathâ-vinôdadimḍa râjyam geyyuttiha samaya-
dalû
7. śrîmad-anâdiy-agrahâram śrî-Pânchajanyapura . . . śrîmad-asêsha-
mahâ-ja
8. naṅgaḷu śrîmatu-Huliyageṛeya śrî-Sômanâthadêvara kshêtra-vâsigalû-
mappa.
9. Purâṇada Mâyidêvapanditara śrî-pâdada kârûnyada sisu sakala-nêma-
sampanna-
10. rumappa śrî-Śivarâtreyâ Mâyidêvange yî Mayisenâḍa Mâdêviya-haḷḷiya
pravishṭa-
11. Sômânḍe Rañja-âlu yolaḡâda
chatus-sîme-
12. yanu hâgada baḷḷa vritti guttage
pindâḍanavâ-
13. gi siddhâya modalu varusha Byaya Sarvvajitru-
samvatsaradalu
14. Pushya-mâsada pâdârchchaneya siddhâya
gadyâṇam mû-
15. ru Sarvvadhâri-samvatsaradalu yalu gadyâṇam
âru â-
16. mariyâdeyim kuḍutta baharu bhandi-miḷi-
tappu-ki-
17. rukula-aḷivu-anyâya-volaḡâda hâni illade avanu â-
mahâ-janaṅgaḷu pa-
18. riharisi koḍuvaru intidake â-asêsha-mahâjanaṅgalanumatyadinu bareda
sênabôva A-
19. kkannana maga Gôvaṇṇana baraha Pânchajanyapura śivam astu suṅkada
vrittiman-
20. ta-Mâdanṇaṅgaḷige gadyâṇa mûṛanu koṇḍu dhârâ-pûrvvakavâgi koṇḍa
aḍakeya tôta
21. mara 210 â-pravishṭa sahita Pârthhiva-samvatsarada
Kârttika-su 1 Sô sakala-gu-
22. ṇa-sampannarappa śrî-Sivarâtri-Mâyidêvarasaṅge avara karuṇada
makkaḷu Bayichanna . .
23. ṇna-Ankaṇṇanavaru pûrvvâdiyulla yathâprâptavaha
Honajana-Bayira-
24. geṇeyim tenkalulla Anantasetti iha mane vondu Sabaliḡa Malleyan
iha ma-

25. ne Allâladêvan iha mane vondu Mâlegâra Basavayyana mane.vondu inti-
nâlku-mane-
26. gâda chatus-sîmeya nivêsanavanu â-chandrârka-târam-baram salu-
vantâgi ta-
27. ppade Dêvara Mahalingadêvange Bayichayya Mâyanna Ankannavaru
dhârâ-pûrvvakavâgi kottâ ma-
28. ne nâlku int appudake â-Bayichanna Mâyanna Ankananna svahastada
voppa
29. sênabôva Kallayya śrî-Ankanâtha-mahâlinga śrî-Mahalinga sivam astu
Târa.
30. vatsarada Pâlguna-su 8 Bri Śivarâtreyâ Mâyidêvarige Gôpeya Śivadêvara
maga Śivaśaraṇa
31. kraya-patra-kramavent endare Huligereya bâgilim horavanṭu
Bhaṇḍiya kere-
32. voḷagereya tenkaṇa-deseyim kûḍi nîra kerege hâda dâriyim paḍuvalu
tenkaṇa.
33. baḍagalu paḍuvana kaiyyindam mûḍalu Angharika Mâyayyana hûḍôta . .
34. tenkalu yintî-chatus-sîme-oḷagaṇa â-Śivaśaraṇaru Gaṇamâleya Basava-
dêvanavara kayya.
35. krayavâgi koṇḍa hûḍoṇṭavanu adaroḷagulladellava sahita â-Mâyidêvara
kayya.
36. â-Śivaśaraṇaru tatu-kâlôchita-kraya-drabya gadyâṇa 3 nu koṇḍu â-
Śivaśaraṇa
37. strî-putra-jñâti-sâmantha-dâyâdyânumatadiṁ purassaravâgi sva-ruchiya
voḍambaṭṭu
38. vvakam mâḍi kottâ kraya-pramâṇapatra â-gavuḍugaloḷagaṇa Gaṇapayyana
voḍambaḍi-
39. ke basadigikkuva siddhâya pa 4 int appudakke sâkshigaḷu Gaṇamâleya
Basavadê.
40. ya Honnayya Mâlegâra Nâkayya Angharika Mayilayya int ivaru-
bhayânma
41. sênabôva Virayya śrî-Ekâmbraṇâtha śrî-Saṅgamêśvara śrî-Mallinâtha
42. int idellavanu â-Śivarâtreyâ Mâyannagaḷu patra-mariyâḍeyalu haḍada
bhûmi.
43. śrî-Mahalingadêvara aṅgabhōga raṅgabhōga amritôpaharamam śrî-
Virabhadradêvarige
44. ḍi kottaru yidake â-Mâyannagaḷa strî-vudara-putra-putriyaru kârūnyada
sisugaḷu.
45. dēvara kârūnya-prasâdavam bhôgisalu voḍeyaru dēvarige
upâra ênu krityavâda. . . .
46. dēvara śrî-kârūnyake naḍesalu kârūnya-prasâdava bhôgisalu voḍeyaru
Siddhanâthadêvara
47. Lakhajîyanu Mahalingadêvarige prabhâta-kâladalû majjanavu ma-
dhyâhna-kâla-
48. dalu majjana-pûjâ-dhûpârati-vupâravannu naḍasuvanu dina baḷḷa akki
tingaḷinge.
49.
50. yâdhyâya sandhisi bahudu â-Lakhajîyanu vîḷeyava sahita
koḷabâ
51. dēvarali ênuvanu muṭṭabâradu intî-dharinmamam châturvvarṇna-
pûrvvakavâgi ko-
52. . . nu paripâlisidavarû arobbaru . . svargake naḍavarû i-dharma-
ma
53. vudâsîna-mâḍidavarû śrî-Vâraṇâsiyalu Gaṅgâ-tîradalu ka-
pileyanu â
54. Kurukshêtradalli.
55. hatimâḍi

Note.

The inscription is dated Sunday the 10th lunar day of the dark half of Bhâdrapada in the year Pârthiva, Śaka 1207 corresponding to Sunday the 26th of August A. D. 1285 when Vîranârasimha III of the Hoysala dynasty was ruling

in Dôrasamudra. It consists of four parts. In the first part it is stated that the Mahâjanas of Panchajanyapura rented from Sivarâtre Mâyidêva, disciple of Purâṇa Mâyidêvâpaṇḍita, residing in Sômanâthadêvakshêtra in Huliyaḡere, his land in Mâdêviyaḡalli in Mayisenâḡu on the condition that they would pay the rent of three gadyâṇas in the first two years, Vyaya and Sarvajit, and six gadyâṇas from the third year onwards, after meeting the various taxes on the land mentioned. The rent-deed was drawn by Gôvaṇṇa son of Akkaṇṇa, the village accountant. In the second part it is stated that Bayichanna and Ankaṇṇa, disciples of Sivarâtre Mâyidêva, purchased for three gadyâṇas a garden land containing 210 arecanut trees from Toll-collector Mâdanna and that they granted the same garden land together with four house-sites of the given boundary for the service of god Mahalingadêva. This grant was drawn up by village accountant Kallayya.

In the third part it is recorded that a person called Śivaśaraṇa purchased a flower garden of given description for three gadyâṇas from Gaṇamâle-Basavadêva and that with the consent of his wife, sons and relatives he sold the same garden for the same price to Śivarâtre Mâyidêva. The sale deed was drawn up by village accountant, Virayya before the witnesses mentioned.

In the fourth part it is recorded that the said Sivarâtre Mâyanna or Mâyidêva made a gift of all these plots of land thus acquired for the daily worship and food offering to god Mahalingadêva and god Virabhadradêva, authorising his own sons, daughters, and disciples to enjoy the food and other offerings made to God Mahalinga. A person called Lakhajiya was employed to worship the god and receive two seers or a baḡa of rice a day for his wages. The inscription ends with the usual imprecation.

33.

On a stone on the mound near Hosalli in the hobli of Areḡalli.

Size 3' 6"×1' 10"

Modern Kannada characters.

1. Vijaya-samvatsara Mâ-
2. rggaśira suddha | Bu svasti śrī prithvī-
3. vallabha mahârâjâdhirâja Magara-râ-
4. jya-nirmûlana Chôḡa-râjya-pratishtâ-
5. châriyanum appa Hoyisaṇa śrī
6. Viranârasimhadêvara besadiṃ . . .
7. Kêtayanâyakana mommaga . . .
8. kâryake tale-gottalli . . .
9. . . . nilisida viragallu.

Note.

This is a memorial stone set up in memory of the death of the grandson of Kêtayanâyaka, a general of Viranârasimha of the Hoysala dynasty, while carrying out some work under the orders of Viranârasimha, known as Prithvī-vallabha, Mahârâjâdhirâja, the destroyer of Magara-râjya and the supporter of Chôḡa Kingdom. It is imperfectly dated Wednesday the 1st lunar day of the white half of Mârgaśira in the cyclic year Vijaya.

HASSAN TALUK.

34.

At Kaṇṇagāla (Hassan hobli) on a stone near Mallêśvara temple.

Size 4' × 1' 6"

Modern Kannada characters.

1. svasti srî-vijayâbhyudaya Śaka-
2. varusha 1280 neya Viḷambi-
3. samvatsarada Kârttika-śū 3 Mam.
4. dandu śrî-Vîra-Bukkanna voḍeya-
5. ru Vijayanagaradalû
6. prithivî-râjyam-ge-
7. uttiralu gajabêṇṭekâra râyaragan
8. daradâvani oḍeyara maneya nâ-
9. luva Mâdeyanâyakara maga Harupeya-
10. nâyakaru Setikaveya Kaṇṇaṅgâlali
11. . . . mâda Prabhudêvarige śâśvatava-
12. mṛitapaḍi-naivêdyake biṭṭa bhûmi Goṭagere
13. ge Dêva-oḍeyara gaddeyim mûḍana
14. kaḍeyalu Râmannagaḷa gaddege paḍuvana gadde
15. . . . nâyakaru sukhadali naḍasikonḍu
16. . . . nâyakatanake saluva gadde beddalu dēvara hin-
17. dana kummari ishtanu sarvamânyav âgi mâḍiko-
18. tṭaru î-dharmma sthiravâgali î-dharmmake
19. modalâgi tandavaru śrî-Gaṅgeya
20. taḍeyalli mâṭṭi-piṭṭi bhrâṭṭi sutaranu
21. konḍu mamsa-bhakshana-rudhira-pâ-
22. nava mâḍida pâpadali hôharu gô-vadhe-mâḍidavaru
23. Mallinâthâya namaḥ ||

Note.

The inscription is dated Śaka 1280, the year Viḷambi, Kârttika Śuddha 3, which corresponds to Saturday the 6th October, 1358. It is probable that the letter "Mam" after 3 in line 3 is not meant to stand for Tuesday, for the third lunar day of the white half of Kârttika, 1358 was Saturday, but not Tuesday. This records the gift of a plot of land for food offering to God Prabhudêva in Kaṇṇagāla by Harupeyanâyaka, son of Mâdeyanâyaka, manager of the household of voḍeyar, during the reign of Virabukkanna, king of Vijayanagar. The inscription ends with the usual imprecation.

35.

On a stone lying on the site of the fodder-preserve outside the same village

Size 6' 3" × 3' 9".

Modern Kannada characters.

1. svasti śrî-vijayâbhyudaya
2. varushaṅgaḷu sâvirada ttaneya.
3. rada Kârttika śu 1 lu mahârâ
4. . . . râjaparamêśvara śrî-Virapratâpa śrî
5. râyamahârâyarû Channama
6. . . . namma nâyakatanake pâlisida
7. olaḡâda Kaṇṇagâlagrâmavanu Channa
8. . . . ayyanavarige aliya-santânavaḍa yela
9. Achyuta-râyarige
10. Channappa-ayyanavarigû punyav âgabêkendu
11. modalâgi Oḍeyarahalli Goṭigere
12. ayyanavarige dâna-dhârâ-pûrvvakavâgi

13. Kannaṅgāla-grāmavanu kâlūvaḷi
14. Kannaṅgāla-grāmaka saluva
15. ashta-bhōga tēja-svāmya-saha
16. śīme-voḷagāgi
17. ā-chandrārka-sarvamānyav endu
18. parampareyāgi anubhavisuvudu endu
19. koṭṭa dāna-paṭṭe idake āvanobba-
20. nu aḷupidavanu
21. gō-brāhmaṇaranu vadhisida
22. pāpadali hōhanu idake tappida
23. deyanu i-mānya mariā.

Note.

A few words in almost all the lines of the inscription are lost. It is fully dated, but the date is not legible. It records the gift of the viliage, Kannaṅgāla to Ayya by a certain Nâyaka under the king of Vijayanagar for the peace of the souls of Achyutarāya and Channappa-ayya.

36.

On a stone set up in front of the temple of Kêśava in the same village. (Kannaṅgāla)

Size 3' × 1'9."

Modern Kannaḍa characters.

1. śrī-Krôdhi-samvatsara
2. dhirāja rāja
3. nâyakāchā
4. Kêśavadêvara
5. amri
6. hōharu
7. Kêśava.dêvāya

Note.

This inscription is almost completely effaced and it seems to record the gift of some plot of land for the food offering to god Kêśava.

37.

At Agalahalli (Hassan hobli) on a stone in the field to the south of the village

Size 2'—6" × 1' 3".

Modern Kannaḍa characters.

1. śrīmatu Mayile-
2. yanâyakaru tamma
3. āḷu Appêgavuda-
4. nige mechchu-gotṭa
5. mānya hola ½
6. śubham astu

Note.

This is not dated. It records the gift of a field, free from tax by the illustrious Mayilenâyaka to his servant, Appegauda in admiration of his devoted service.

38.

On a stone set up near a maṇṭapa in Samudravalli in the same Hobli.

Size 2'6" × 2'.

Modern Kannaḍa characters.

1. śrīrastu
2. śrīmatu-Saṅkapadêvana Anna-
3. pa Mâdapagaḷa hari-sêve

Note.

This (Maṇṭapa) is a service rendered by Aṇṇappa Mādappa, son of the illustrious Sankapa to god Hari.

39.

On a rock on a mound near Râjanhalli in the same Hobli.

Size 3' × 1'6".

Modern Kannaḍa characters.

1. svasti śrī-Sômappagala
2. Râchapagalu māḍisida
3. maṇṭapa-sêve gavuḍu-
4. galu pâlisikoṇḍu ba-
5. ruvudu śrī-śivâya namaḥ

Note.

This inscription records the construction of a maṇṭapa by Râchappa, son of Sômappa, and that the same is placed under the care of the Gaudas, headmen of the village.

40.

On a stone lying near a well at the boundary of the village, Hûvinahalli in the same Hobli.

Size 3' × 1'6".

Modern Kannaḍa characters.

1. Svabhânu-samvatsara
2. Jyeshṭha śu 10 lu
3. śrīmatu-Venkaṭâdri
4. nâyakara kumâ-
5. raru Krishṇappa-nâ-
6. yakaru . . . halli
7. Honnegavuḍa Chikka-
8. ṇagavuḍarige ko-
9. ṭṭa kodagi umbali
10. śrī śrī.

Note.

This inscription is imperfectly dated the tenth lunar day of the white half of Jyêshṭha in the year Svabhânu and records the gift of a field by Krishṇappa-nâyaka, son of the illustrious Venkaṭâdrinâyaka to Honnegauḍa and Chikkegauḍa.

41.

On a piece of a stone lying near a stream by the side of the road leading to Âlûr close to Timmanahalli in the same Hobli.

Size 2'6" × 1'3".

Modern Kannaḍa characters.

1. Krôdhi-samvatsara-
2. Mâga-sudha 10 lû
3. Krishṇappa-nâyakaru
4. Virûpâkshadêvarige
5. biṭṭa umbali hola
6. mangala śrī śrī.

Note.

This inscription is imperfectly dated the tenth lunar day of the white half of Mâgha in the year Krôdhi and records the gift of a field by Krishṇappanâyaka for the service of God Virûpâksha.

KOLAR DISTRICT.

42.

Chikballāpur Taluk.

On a stone in the north veranda of the Gangamma temple near the Hulikan-tesvāmi-maṭha in the village Nandi in Nandi hobli.

Size 4'—0' × 1'6".

Telugu characters and language

(The top is broken)

1. āgāmi siddha-sādhyambul aneti
2. samasta-tēja-svāmyalunu sukhaṃgā.
3. trēya-gōtram Āpastamba-sūtram
4. Kūḍalēśvaram Rāmayya anē miru
5. stānam Nandi
6. simalō
7. . . . āchandrārka-stāyigānu
8. dāra-pōsi

Note.

This inscription is very fragmentary and seems to record some grant made at Nandi to Kūḍalēśvaram Rāmayya of Ātrēya-gōtra and Āpastambha-sūtra.

43.

Chintāmaṇi Taluk.

On a stone lying near the field of Tōṭi Kempajja at the village Chōrappalli in Ambājidurga hobli

Size 5'—0" × 1'—6"

Kannada language and characters.

1. Khara-saṃvatsarada Chayi-
2. tra su 1 lu śrīmatu śrī
3. rājamānya nāyaka-
4. maṇi Vīraṇa-nāya-
5. karu Chōrapalle-grāma-
6. vannu mānyavāgi śrī
7. Sōmayyadēvara pā-
8. dake samarpisidaru
9. yi-grāmadolagana
10. nidhi nikshēpa ādi-
11. yāda ashta-bhōga-
12. vanu āgumādikoṇ-
13. ḍu sukhadiṃ

(Here 5 lines are effaced)

19. . . . ṇaṅala . .
20. . . . naṭṭu koṭṭa
21. . . . dānaśāsana

Note.

This records the grant of the village Chōrapalle as a mānya (rent-free village) with all rights of property to god Sōmayyadēvaru by rājamānya nāyakamaṇi Vīraṇa Nāyaka on the 1st lunar day of the bright half of Chaitra in the year Khara.

44.

On a stone by the side of rail-road near the same village (Chôrappalli).

Size 4' - 3" x 5' - 6".

Old Kannada characters.

1. svasti Śrîmêrunarasar prithuvî-râjyam geye
2. Bidirchchoḷan Puḷoguroḷ Âenûrggam Indram
3. paramachanḍi Antakana tamman paridu Pulva-
4. kkiyalli kâdi turuvam maguḷchi sattam âtam-
5. ge ittavira (?) koṭṭudu aigula kalani ida-
6. n alidom
7. panchamâ-
8. pâtakan akku

Note.

The inscription is not dated. This records that during the reign of Śrîmêrunarasar, Bidirchchoḷan, lord of the five hundred of Puḷuguru, a brave man (*paramachanḍi*), a brother of the God of Death, died in a fight near the village Pulvakki having rescued the cows from enemies. A wet field of the sowing capacity of 5 koḷagas was granted to his survivors. The inscription ends with the usual imprecations.

45.

On a stone set up in the field of Jyôtinâyani near the rail-road in the same village.

Old Kannada characters.

1. svasti samadhigata-
2. pancha-mahâśabda
3. Pallavânvaya pri-
4. thuvîvallabha Pa-
5. llava-kula-tilaka
6. śrîmatu Irîva-
7. Noḷambam prîtuvî-
8. râjyam geyye Be-
9. duga . . .
10. sanâ . .
11. dâle . .
12. gadol . . .
13. l A-
14. kkagâmu
15.
16.
17. No.
18. labara
19. Tiruma
20.
21.
22. mamman janângadi
23. suralôkan âle Go.
24. kayyanum Noḷambanum
25. Tilavayyanum
26. kalnâṭulidittâ nâdu
27. idanali-
28. dôn Bâraṇâsi-
29. yum Sipravaḷa (?)
30. man alidom

Note.

The inscription is not dated and belongs to the reign of the Noḷamba King Irîva Noḷamba. It records the death in a battlefield of Akka-gāvunḍa and Tiruma during the reign of the illustrious Irîva Noḷamba, with the titles, possessed of the five

great sounds, descendant of the Pallava race, lord of the earth, an ornament of the Pallava family. It states that Gô. kayya, Nolamba and Tilavayya made a grant of some land in his name and set up the stone. The inscription ends with the usual imprecation.

46.

On a stone lying on the side of a well belonging to Sonnapareddi to the south of the village Māḍigere in Chintāmaṇi hōbli.

Size 9' × 6'.

Old Kannada characters.

1. svasti śrī-Konguṇi-mahārājādhirāja-paramēśvara śrī-Śivamārabhaṭārar
jagavellavan āluttire Toṭṭūrammaḷiyu-
2. ḷiridu piḍivalli śrī-Pallava-kulatilakan vayiramkaṭṭi eredu saggālayak ēriḍan
Javayyanuṁ Āṇḍayyanuṁ
3. bālugaḷchu mechchi bādhā-parihāram āḷsi maṇṇu-kalāni koṭṭodu idangā-
dong aśvamēdhada phalaṁma-
4. kku idān aḷivon Vāraṇāsiyuḷ pārvvaram konda pāṭakan akku.

Translation.

Be it well. While the illustrious Śivamārabhaṭārar called Konguṇi mahārājādhirāja and Paramēśvara was ruling over the whole world, and while he stormed and seized Toṭṭūrammaḷi, the illustrious Pallavakulatilaka came against him with a hostile spirit and in the fight that ensued died and attained heaven. Javayya and Āṇḍayya admiring his valour made a grant of a plot of land, free of all imposts. Whoever maintains this will get the merit of performing a horse-sacrifice while he who takes it away will be guilty of the sin due to slaying Brahmans in Benares.

Note.

It should be particularly noted that Śivamāra, one of the early Ganga Kings is styled here as Mahārājādhirāja and Paramēśvara indicating thereby that he was an independent sovereign. From the expression "vairam kaṭṭi" meaning "acting with a hostile spirit" it may be inferred that Pallavakulatilaka was a feudal chief under Śivamāra and this is supported by the grant of Kodagi land to his survivors in piteous admiration for his valour. It cannot however be decided whether the Ganga king mentioned here is Śivamāra I or II.

47.

On a stone set up in the field of Garagiraddi to the south of the same village.

Size 6'—4-6'.

Old Kannada characters.

1. svasti śrī-Mahēndrā-
2. dhirājar prithivī-rājyam
3. geye Yindara Nolambanāḍa-
4. nāle Kiruttiruvanū-
5. raḷivinoḷ
6. Pandi-podara emme turugole
7. Āśāuran āne kaṭṭi ikkisi sattān
8. ātaṅge nālvadimbaru koṭṭadu
9. aygoḷa kalāni mūgoḷa pāḷu idā—
10. n aḷivon pañcha-mahā-pāṭakan akku

Translation.

Be it well. While the illustrious Mahēndrādhirāja was ruling over the earth and while Indira (Indra) was ruling over Nolambanāḍu, Āśāvuran led his elephants against a hostile band carrying off the cows and buffaloes of the village Pandipodaru

during the sack of Kiruttiruvânûr and fighting hard died. In his memory the Forty (citizens) made a grant of a rice field of the sowing capacity of 5 koḷagas together with a plot of dry land of the sowing capacity of 3 koḷagas. Whoever takes this away will be guilty of the five great sins.

Note.

The king called Mahendrâdhirâja in this inscription is the Nolamba King also called Vira-Mahendra who ruled 878-895 A. D. The person Indra seems to be either his son or his subordinate chief and perhaps is identical with the person of the same name mentioned in inscription No. 70 in this Report.

48.

On another stone lying at the same place (Mâdigere).

Size 6'—3" × 4'—9".

Old Kannada characters.

1. svasti Śaka-nripa-samvatsara śa-
2. taṅgaḷ eṇṭu-nûrayvatta mûrane-
3. ya Raudriy emba sambatsaram
4. pravarttisuttire svasti samadhi-
5. gata-pancha-mahâ-śabda Palla-
6. va-kula-tilaka Nôlambâdhirâ-
7. jar dushta-nigraha viśiṣṭa-pari-
8. pâlñadim sukhânurâgado-
9. lire Nâgamayya Kâmêśvara-
10. kke dēva-bhōgam kaṇḍuga galḍe
11. padirkkolaṃ pâlū chandrâ-
12. dityarkkaḷ ullinam salvôdu
13. idan alidoṃ kavileya Vâ-
14. raṇâsiyan alido bareḍo
15. Kandayan

Translation.

Be it well. There being current the year Raudri and there having elapsed eight hundred and fifty three years of Śaka era, while Pallavakulatilaka Nôlambâdhirâja, entitled to the five great sounds, was in the enjoyment of peace protecting the good and punishing the wicked—Nâgamayya made a grant of a rice field of the sowing capacity of one kaṇḍuga and of a dry field of 10 Koḷagas for the service of god Kâmêśvara to last as long as the sun and moon. Whoever takes this away will be guilty of the sin of slaying a cow in Benares. Kandayya wrote this.

Note.

Whether this Pallavakulatilaka can be identified with the person of the same name mentioned in Numbers 45 and 46 it is difficult to say but the characters of the two inscriptions are almost identical.

49.

On the fragmentary stones in a platform in the field of Muniyappa by the side of the village Kallahalli in the hobli of Kaivâra.

1. svasti śrîmat-Punnâḍa Ereyya Âvukan . . . ge
2. Kayvaranâḍadhipati Ambalan turugoḷaḷ bi-
3. ḷdu sēneyan ikki suralôkake sandôn!

Note.

The inscription is in Halegannada characters of the later part of the 9th or the early part of the 10th century. It records the death of a person called Ambalan in charge of Kaivâra-nâḍ in his fight against a hostile army carrying off cows. At the beginning of the inscription some one called Ereyya seems mentioned as the King of Punnâḍ.

50.

On a round stone lying by the side of a stone lamp-post behind the temple of Ānjanēya in the same village (Kallahalli).

1. Sarvajitu-samvatsa-
2. rada Bhâdrapada śu 3 Gu-
3. ruvâra Bayirappana ma-
4. ga Sonṇappanu nilisi-
5. da kambhada sêve śrî

Translation.

This records that a lamp-post was set up by Sonṇappa son of Bairappa on Thursday the 3rd lunar day of the bright half of Bhâdrapada in the year Sarvajitu.

51.

On a stone lying in the midst of a grove of honge trees by the side of the mound not far from the village Akkamangala in the same hobli.

Size 3'—6" × 1'—9".

Modern Kannaḍa characters.

1. svasti śrî-vijayâbhyudaya śakavarusha sâvirada neya
Parâbhava-samvatsara
2. Yimmaḍi Bukkaṇṇodeyaru prithvirâjyaṃ gevali
3. Sahakâra Chinnapagaḷa makkaḷu Râchappagaḷu
4. â-Kalledêvara aṅga-raṅga-bhôga-pûjâ-vaibhavaken-
5. du koṭṭa hola!! hattu koḷagavanû mahâjanaṅgaḷu
6. naḍasikoṇḍu bâhodu idake tappidaru pâpadali
7. hôharu.

Note.

The dated portion of the inscription is effaced. It records the grant of a dry field of the sowing capacity of 10 koḷagas for the service of the god Kalledêva by Râchappa, son of the merchant Chinnappa during the reign of Bukkaṇṇa Vodeyar II of Vijayanagar. The field is placed in the charge of the mahâjanas of the village. The inscription ends with the usual imprecation.

52.

On a stone in the field of Ayyappa to the east of the village Perumâchanhalli in the same hobli.

Size 3'-0" × 1'-6".

Kannaḍa language and characters.

1. śrîmatu Śalivâhaśa-
2. kha varusha 1534 Pari-
3. dhâvi sam Vai śrîmatu
4. Perumâkalahalli
5. Karanika Kadarapage koṭṭa
6. kaṭṭu-koḍige gadde hola yi-
7. dake tapidavaru tande
8. tâya konda pâpa-
9. dali hôharu śrî

Note.

This records a gift of some land as *kaṭṭu-koḍige* to Kadarapa, (village accountant) of the village Perumâkalahalli in the month of Vaiśâkha in the year Paridhâvi, 1534th year of Śalivâhana era. The English equivalent of the year of the grant is A. D. 1612. The date is not verifiable.

53.

On a stone set up below the lamp-pillar in front of the Hanumanta temple at the village Kendanahalli in Kaivâra hobli.

Size 3'—6" × 2'—6".

Kannada language and characters.

1. śrī Gaṇādhipatayê namah Nandana-saṃ-
2. vatsarada Pâlguna ba 1 lu śrī-
3. man mahâ-maṇḍalêśvara gôvaḷa-
4. rāya rūpa-Nârāyaṇa gaṇḍabhêruṇḍa
5. vayiriya-Râma Sôyidêva mahâ-ara-
6. sugaḷu nâyakatanake saluva Kayivara.

Note.

The concluding portion of this inscription cannot be examined as it is hidden by a portion of the building. It seems to record a grant by mahâmaṇḍalêśvara, gôvārāya Sôyidevamahâarasa, rūpa-Nârāyaṇa, gaṇḍabhêruṇḍa and a Râma to enemies, chief of Kayivâra. It is imperfectly dated the 1st lunar day of the dark half of Phâlguna in the year Nandana.

54.

Kôlâr Taluk.

On a stone lying near the waste-weir of the tank at the village Bîramânahalli in Kôlâr hobli.

Size 6'—3" × 3'—0".

Kannada language and characters.

(Front).

1. svasti śrī Kali-yuga 4501
2. roḷage Śakâbda 1322 neya
3. Vikrama-saṃvatsarada Kârtti-
4. ka ba 10 Su Kôlâla Sômayyadê-
5. varige śrîman-mahâmaṇḍalê-
6. śvara mēdini-mîseyara-gaṇḍa
7. kaṭhâri-sâluva Tri-
8. bhuvana-gaṇḍara-gûḷi Kongaḷi-
9. rāya-sthâpanâchâriya
10. rāja-paksha Sâluva-rāya

(Back).

11. Kôlâla-sîmeya
12. . . vileyan âlu . . .
13. Chikkanûra chatu-sîmeyanu dhârâ-
14. pûrvakavâgi koṭṭa dharmma-sâsana idake tapi-
15. davaru Gangâ-tîradali kapileya
16. konda pancha-mahâ-pâtakake hôguvaru
17. śubham astu

Note.

This inscription records the gift of the village Chikkanûr to Kôlâla Sômayyadêva and is dated Friday the 10th lunar day of the dark half of Kârtika in the year Vikrama, being the Śaka year 1322 and Kaliyuga year 4501. The date corresponds to Friday 12th November 1400 A. D. The donor's name is effaced but his titles are recorded as mahâmaṇḍalêśvara, champion over the moustaches of the world, *Kaṭhâri-Sâluva*, *tribhuvana-gaṇḍara-gûḷi* (a fighting bull to the heroes in the three worlds), establisher of Kongaḷi-rāya (?), *rāja-pakshi-sâluva* (a kite to the birds, kings) and he is stated to be ruling the Kolar province. These titles indicate that the donor belonged to the famous Sâluva family of chiefs from which was descended Sâluva Nṛsimha who usurped the Vijayanagar throne in about A. D. 1478. (Compare Epigraphia Carnatica Volume X, Malur taluk inscriptions 1 & 3.)

55.

On a stone set up in a field to the west of the village Kāmadēnahalli in the same hobli.

Size 3'—3" × 1'—6".

Kannāḍa language and characters.

1. Khara-samvatsarada
2. Vayisāka ba 10
3. lu śrīmatu Timma-
4. yagaḷu Tirumala-
5. dēvara dīpada
6. tailake koṭṭa svāste
7. hola kham'll
8.

Note.

This records a grant of a field with the sowing capacity of half a khaṇḍuga by Timmaya to the god Tirumaladēvaru for the expense of purchasing oil for the perpetual lamp to be lighted before the god and is dated the 10th lunar day of the dark half of Vayisāka in the year Khara.

56.

On a stone set up in the compound of the house of Munisāmayya, Shanbhog of the village Elavāra in the same hobli.

Size 3'—0" × 1'—3".

Kannāḍa language and characters.

1. svasti śrīma-
2. tu Śubhakritu-
3. sam Pāḷguṇa śu 1
4. lu dēvadēvōttama
5. . . . dakōṭi
6. . . . brahmāṇḍa-
7. nāyaka
8. Gangādhara-
9. dēvarige sama-
10. rpita koṭṭa
11. . . nātha
12. . . paḍi naivēdya
13. koṭṭa grāma
14.
15.

Note.

This grant records the gift of a village on the 1st lunar day of the bright half of Phāḷguṇa in the year Śubhakrit to God Gangādhara dēvaru for the daily food offerings.

57.

On a fragmentary stone in the pariah quarter of the same village Elavāra.

Size 3'—3" × 3'—3".

Kannāḍa language and characters.

1. śubham astu Mallarājēndra-vaḍeyaru
2. Gaṇādhipati namas tunga-śiraś-chumbi-
3. chandra-chāmara-chāravē trayilōkya-nagarārambha-mû-
4. lastambhāya Sambhavē svasti samasta . . . goṇḍa Maleparo-
5. ḷugaṇḍa . . . Banavāse . . . mārtaṇḍa
6. nāmādi prasasti
7. nni Hosalarāyamahārāyaru pritvi-sā-
8. mrājyavanu paripālisuttidali . . . vīra-maṇḍa . . .
9. mudrānkita būmiyanu
10. nāḍa gaḍarā

(The rest of the stone has broken off.)

Note.

This inscription is very fragmentary as the stone on which it is incised is broken off in the middle and several letters are effaced. It seems to record the grant of some land during the reign of some Hoysala king. The name Mallarâ-jendra-voḍeyar occurring at the beginning of the inscription probably refers to the donor.

58.

Mulbagal Taluk.

A copy of a copperplate grant in the possession of Lakshmanâchâr at Mulbagal.

Nâgari characters and Kannaḍa language.

1. namas tunga-sîras-chumbi-chandra-châmara-châravêl
2. trailôkya-nagarârambha-mûlastambhâya Śambhave ||
3. svasti śrî vijayâbhyudaya Śâlivâhana śaka varusha
4. 1633 neya Khara-samvatsara Âsvija-bahula Panchami-
5. lu śrîmatu râjâdhirâja râjaparamêsvara
6. Rangarâyaru sukha-râjyam-gaivali śrîmatu
7. Venkatârâmâchâryara pautrar âda Varahâchâryara
8. putra Vâdhûla-gôtrada Yajussâkhâdhyâyiga-
9. l âda sthalada Narasimhâchâryaru Kaundinya-
10. gôtra Yajussâkhâdhyâyigal âda Śêshâ-
11. châryara putra Padmanâbhâchâryara putra Śêshâ-
12. châryarige koṭṭa bhûdâna-dharmaśâsana
13. nammage kulakramâgatavâgi banda Muḷavâya-
14. sîme Bammasamudrada grâmadali nadedu
15. baruva gadde hola eradanû namma hiriyaige
16. svargalôkâvâpti âgabêkendu hiranyô-
17. daka-dânadhârâ-purassaravâgi sûryô-
18. parâga-puṇyakâlādali trikaraṇavâgi sam-
19. kalpisiddudannu nimma putra-pautra-pâraparya-
20. vâgi anubhavisikoṇḍu bâbudu yendu barasi
21. koṭṭa bhûdâna-dharmaśâsana || Indrah prichchhati
22. chaṇḍâlm kimidam pachyate tvayâ! śvamâmsam surayâ siktam
23. nri-kapâlê chitâgninâ! dēvabrâhmaṇa-vrittis tu
24. yê haranti narâdhamâh! tēshâm pâda-rajô-
25. bhîtyâ charmanâchchhâditam mayâ! svadattâ dvi-
26. guṇam puṇyam paradattânupâlanam paradattâpa-
27. hârēṇa svadattam nishphalam bhavêt! dâna-pâla-
28. nayôr madhyê dâna ch chhrâyônupâlanam
29. dânat svargam avâpnôti pâlanâd achyu-
30. tam padam subham astu

Note.

This is said to be the copy of a copperplate grant, the original of which is not forthcoming. It is imperfectly dated the 5th lunar day of the dark half of Âsvija in the year Khara, 1633rd year of Śâlivâhana era corresponding to A. D. 1711 and records a grant of some land in the village Bammasamudra in Muḷavâysîme by Narasimhâchârya of Vâdhûla-gôtra to Śêshâchârya of Kaundinya-gôtra in the reign of king Rangarâya of Vijayanagar. The date is not verifiable. Apart from the usual imprecatory verses found in almost all inscriptions there are two more verses inserted in this inscription. They contain a dialogue between the God Indra and a Chaṇḍâla woman about the comparative heinousness of dog's flesh and the dust coming from the feet of those who rob Brahmans of their property. They can be rendered into English as follows:—

Indra asks a Chaṇḍâla woman: "What is this you are cooking"? She replies: "I am cooking dog's flesh wetted with liquor in a human skull over fire brought from a cremation ground. I have covered the skull with a piece of leather lest the dust coming from the feet of those who rob Brahmans of their property might contaminate it."

A copy of Embarahalli grant of Baichappagauḍa of Śaka 1630 in the possession of Kṛishṇamūrtyāchārya, agent to the Śrīpādarāja maṭha in Muḷbāgal.

(Neither the number of plates nor the size of the plates is known.)

Kannaḍa Characters.

1. śrī-Gaṇādhīpatayê namah Ambikâ-vyakti-rûpâya nirguṇâya guṇâtmanê samasta-jagad-âdhâra-
2. mûrtayê Brahmanê namah | Harêr lilâ-varâhasya damshtrâ-danḍaḥ sa pâtu vaḥ Hêmâdri-kalaśâ
3. yatra dhâtrî chhatra-śriyaṃ da-dhau | namas tuṅga-śiras-chumbi-chandra chāmara-châravê | trailôkya-
4. nagarârambha-mûlastambhâya Śambhavê svasti śrī-vijayâbhyudaya-Śaka-
5. varuṣaṅgaḷu 1630 nê-Sarvadhâri-samvatsarada Āshâdha-suddha 11 Guru-vâradallu śrīmad-akhilâṇḍakô-
6. ṭi-brahmâṇḍanâyaka śrī dēvâdi-vandita śrī Venkaṭêśasvâmiyavaru Venka-ṭâchaladallu
7. divya-simbâsanârûḍharâgi jagat-sâmrâjyavaṃ gaivuttiralu chaturtha-gôtrada śrīman-ma-
8. hâ-Āvatinâḍa prabhu Doḍabairappa-gauḍaravara pavutrar âda Raṅgappa-gauḍaravara putrar âda
9. Baichappagauḍaravaru śrīmat-paramahamsa-parivrâjakâchâryatvâdya-nêka-guṇa-sampanna-
10. râda pada-vâkya-pramâṇa-pârâvâra-pârīṇa sarva-tantra-svatantrar âda śrīmad-Vaishṇava-
11. śidhânta-pratishṭhâpanâchâryar âda śrīmat-Śrīpādarâyara vidyâ-simbâsanâdhîśvarar âda
12. śrīmad-Gôpinâthadēvara divya-śrī-pâda-padinârâdhakar âda śrīmad-Râmachandratīrtha-śrīpâdaṇ—
13. gaḷavara kumâarakar-âda śrīmad-Raghunâthatīrtha-śrīpâdaṅgaḷavara kara kamala-sanjâtar âda śrī-
14. man-Lakshmîmanôharatīrtha-śrīpâdaṅgaḷavara maṭhada śrīmad-Gôpinâthadēvara dipâ-
15. râdhanôtsavârthavâgi koṭṭa yêka-bhôgya-grâma-dharmaśâsanada kramav-entendare
16. namma âluvikeye saluvanthâ Chikka-baḷḷâpurada simeyallu Nandiparva-takke
17. dakṣiṇa-bhâgadalli iruvanthâ Āvati-hôbaḷi-vaḷitavâda Yembarahalli yem-
18. ba grânavannu idara vaḷitavâda vupa-grâmadinne | sahâ sarvamânyâgra-hârav âgi
19. śrīmad-Râmachandratīrtha-śrīpâdaṅgaḷavara kumâarakar âda śrīmad-Raghunâthatīrtha-śrīpâdaṇ-
20. gaḷa kara-kamala-sanjâtar âda śrī-Lakshmîmanôharatīrtha-śrī-pâdaṅgaḷavara maṭhada śrī-Gôpinâ-
21. thasvâmi-dīpârâdhanôtsavârthav âgi śrīman-mahâ-Āvati-nâḍa-prabhu Doḍabai-
22. rappagauḍaravara pavutrar âda Raṅgappagauḍaravara putrar âda Baichappagauḍaravaru prathama-
23. Yêkâdaśi-mahâ-punya-kâlâḍalu namma mâtâ-pitṛigalige punyavâgabê-kendu
24. sa-hiraṇyôdaka-dâna-dhârâ-pûrvakav âgi Āvati-hobaḷi vaḷitavâda Yembarahalli grâma
25. vupagrâma dinne sahâ sa-hiraṇyôdaka dâna-dhârâ-pûrvakav âgi koṭṭe vâda kârâṇa i-
26. grâmagalige saluva grīhârâma-kshêtra-nidhi-nikshêpa-jala-pâshâṇa akṣhīṇa-â-
27. gâmi-sidha-sâdhyangal emba ashṭa-bhôga-têja-svâmyagaḷannu kere kuṇṭe gadde
28. beddalu yâta kapale talapari sakala-suvarnâdâya sakala-ṛhattâdâya
29. sakalôtpatti saḥavâgi śrīmad-Râmachandratīrtha-śrī pâdaṅgaḷavara kumâra-

30. kar âda śrīmad-Raghunâthatīrtha-śrī-pādangalavara kara-kamala-saṅjâtar âda śrīma
31. l-Lakshmīnanôharatīrtha-śrīpādangalavara maṭhâda śrīmad-Gôpinâtha-dēvara dī-
32. pārâdhanôtsavârthav âgi chaturtha-gôtrâda śrīman-mahâ-Âvati-nâda prabhu Dodda-Bhai-
33. rapagaṇḍara pavutrar âda Rangappagaṇḍaravara putrar âda Baichappa-gaṇḍaravaru i-grâ-
34. mavannu dhâreyaṇ eredu valaya-Vāmananudre-śāsana-pûrvakav âgi ko-
35. ttev-âda kâraṇa nīvu nimma pâramparyav âgi â-char.drârka-sthâyiṇy âgi trikâlada
36. llū śrīmad-Gôpinâthadēvara pūje-dīpârâdhaneyannu māḍisikonḍu dānâdhikra-
37. ya-vinimaya-bhōgyagaḷige yōgyav âgi anubhavisikonḍu sukha-sthitiya-
38. lli iratakkudendu namma tripurushôddēśavâgi trivâchakavâgi koṭṭantha yê-
39. ka-bhōgyâgrahârada dâna-patra || dâna-pâlanayôr madhyê dânach chhrēyōnu-
40. pâlṇama | dānât svargam avâpnôti pâlānād achyutam padam | sva-dattād dviguṇam puṇyam
41. para-dattānupâlānam | paradattāpahârēṇa sva-dattam nishpalam bhavêt |
42. Yēkaiva bhaginī lōkē sarvēśhām ēva bhūbhujām na bhōjyâ na kara-grâhyâ
43. vipra-dattâ vasundharâ | sva-dattâ putrikâ dhâtrī pitri-dattâ sahôdarī | a-
44. nya-dattâ svayam mâtâ dattām bhūmim parityajêt | Âditya-Chandrâvanilâ
45. naḷaucha dyaṇ bhūmir âpô hridayam Yamaś cha ahaścha râtrīś cha vubhē
46. cha sandhyê dharmaś cha jânâti narasya vṛittam |
47. śrī-Nandīśâ.

Note.

The grant is dated Thursday the 11th lunar day of the bright half of Âshâdha in the cyclic year Sarvadhâri, Śaka 1630 corresponding to Thursday the 17th of June A. D. 1708.

It records the grant of Embarahalli in the Hobali of Âvati in the Sime of Chikkaballâpur, to the south of the Nandi Hill, free of all taxes, made by Baichappagaṇḍa, son of Rangappagaṇḍa and grandson of Dodda-Bairappagaṇḍa, lord of Âvatinâdu, and of Chaturthagôtra, acknowledging his subordination to God Venkaṭēśa on the Tirupati hill, to Lakshmīmanôharatīrtha, disciple of Raghunâthatīrtha, who was the son and disciple of Rāmachandratīrtha of the Śrīpâdarâya maṭha in Muḷbâgal for the service of God Gôpinâtha worshipped in the Maṭha. The grant closes with the usual imprecation and with the subscription "Śrīnandīśâ."

60.

A copy of a second grant produced by the agent of the same maṭha.

1. Namas tunga-sīraś-chunbi-chandra-chāmara-châravê | trailôkya-nagarâ-rambha-mûlastambhâya tē namaḥ | Harêr Līlâ-
2. varâhasya damshtṛâ-daṇḍas sa pâtu vah | Hēmâdri-kalaśâ yatra dhâtrī chhatra-śrīyam dadhau | svasti śrī-vijayâbhyu-
3. daya Śâlivâhana-śakhâbda 1677 Kalyabda 4857 tad-upari vartamânavâda Yuvanâma-samvatsarâda Mârga-
4. sira-śuddha 10 Sthiravâra Uttarâbhâdra-nakshatra Dhanus-saṅkramana-punya-kâlādallu śrīmad-râjâdhirâja-râjaparamê-
5. svâra râjamârtâṇḍa râjagambhira birudembavara gaṇḍa maṇḍalika mahâ-râja prauḍapratâpâpratima vīra-
6. narapati Mahīśūra-ratna-simhâsanâdhiśvarar âdanthâ śrī-Kṛishṇarâja-Vodêrayyanavaru Hoyisala-dēśa
7. Kuruvanka-nâda eḍetiṭṭina Gaûtama-kshêtra ubhaya-Kâvêrī-madhya-Pâschima Ranganâthasvâmiyavara Śrīranga-
8. paṭṇadallu ratna-simhâsanârûḍhar âgi sukhadiṇ prithvī-sâmrâjyam geyuttiralu tadīya-sêvânusê-
9. vaka Diṇḍugallu Subhêdâru Śrīnivâsarâyara guritanadallu Muḷuvâgilu maṭhâda Gôpinâthasvâmiyavara

10. dipârâdhanege Dindugal ugrânada Kondâchârada hōbalidâru Sêrvegâru
Vandrigâru saha barasi kōṭṭa
11. dharma-sâsana-kramaventendare Muḷuvâgila maṭhada Gōpînâthasvâmi-
yavara dipârâdhanegegi Kandâchâ-
12. rada hōbalidâr Pâparâju Mâvala Virarâghavanâyaka Sâdane Guravanâ-
yaka Ugrana Venkataperumâlunâ-
13. yaka Chenji Alagirinâyaka Vyatala Alagirinâyaka Sêshâchalanâyaka
Kastûri-nâyaka Dânapati Nârâyaṇanâyaka
14. Âvula Venkatrâmanâyaka Nûlâlagiri-nâyaka Nârâyaṇanâyaka Subb-
nâyaka Chokkalinga Râmalinganâ-
15. yaka Puṭlûru Alagirinâyaka yivalagaḍigalu muntâda sêregârū hōbalidâru
vanṭrigâraru sahâ namma
16. namma sambaladalli jana l kke varusha l kke Gōpâlaham l mērege prati
varushadallu Muḷuvâgilu maṭhada Gō-
17. pînâthasvâmiyavara dipârâdhane dhammakke Kandâchârada hōbalidâraru
sêrvegâru vanṭregârū muntâda
18. rāṇive mandiyûsammatisi putra pautra pâramparyavâgi â-chadrârka-
sthâiyâgi naḍasikoṇḍu baraluḷava-
19. ru yembadâgi barasikoṭṭa dharma-sâsanâ idakke sâkshi Abhirâmanma-
navaru Padmagiriśvarasvâmiyavaru
20. Varadarâjasvâmiyavaru yî-dharma-sâsanava bareḍa Aṭhavané Śyânabhôga
Venkatêsayyanavara hastaka Subba-
21. rāya-yî-dharmakke yârobbaru sahâya sampattugalū māḍi naḍisuttâreyô-
avarige Gaṅgâdi-sakala-
22. tîrthâcharaṇa-janita-sukṛita u labhyavâguvudu yî-dharmakke yârobbaru
vighâtavan âcharisuttâreyô
23. avarige Kâṣiyali gô-brâhmaṇa-hatyâmâḍida pāpava anubhavisalulḷavaru
sva-dattâd dviguṇam puṇyam
24. para-dattânupâlanam para-dattāpa-hârēṇa sva-dattam nishphalam bhavēt
dāna-pālanayôr madhyē dānâch chhrē-
25. yô'nupâlanam l dānât svargam avāpnōti pālanād achyutam padam.

Note.

The grant is dated Saturday the 10th lunar day with Uttarâbhâdrapada-nakshatra of the bright half of Mârgasîra of the cyclic year Yuva, Śaka 1677 and kali 4857 corresponding to Saturday the 13th December, A. D. 1755 when Kṛishṇarâja Voḍeyar II was ruling seated on his jewelled throne in Śrîrangapaṭṭana and when Śrînivâsarâya, Subedâr of Dindugal was exercising the duties of Guritana under the King.

It records the annual money grant of some Varahas paid out of their salary at the rate of one Varaha per head by the vanṭrigârs and sêrvegârs of the Kandâchâra of Dindugal (the names of the grantors enumerated) for the services of God Gōpînâtha worshipped in the Śrîpâdarâya Maṭha in Muḷbâgal. The grant closes with the usual imprecation.

61.

A copy of a third grant produced by the agent of the same Maṭha.

1. śubham astu svasti śrî-vijayâbhyudaya Śâlivâhana-Śakâbdaṅgalu 1686,
Kalyabdâḥ 4835 tad-upari
2. vartamânavâda Târaṇa-nâma-samvatsarada Kârtika-śu 12 Sôma-vâra
Uttarâbhâdra-nakshatra Harsha-
3. ṇa-nâma-yôga Bâlavâ-karaṇavu kûḍida śubha-dinadalli śrîmad-râjâdhirâja
râjaparamêśvara
4. râjamârtâṇḍa prauḍha-pratâpa Apratima-vîra-narapati Mahîśura simhâ-
sanâdhyakshar âdan-
5. thâ śrî Kṛishṇarâjavarayyanavaru Hosaladêsa Kuruvâṅkanâḍa yaḍa
tiṭṭina Gautamâkshêtra ubha-
6. ya-Kâvêri-madhyâ-pâschima-Raṅganâthasvâmiyavara Śrîrangapaṭṭana-
dallu ratna-simhâsanârûḍha-
7. r âgi prithivî-sâmrâjyam gaiyutt iralu âḷida mahâsvâmiyavara kâryake
kartar âda.

8. Naváb Haidarallikhân Bahadaravara sêvakarâda Vijayamaṅgala Gurikana Pârûpatyagâraru Âraṇi Râ-
9. manâyakaravaru śrîmat-paramahamsa-parivrajakâchâryatvâdy-anêka-
10. guṇa-sampannar âda pada-vâkya-pramâ-
11. na-pârâvâra-pârâṅgata-sarva-tantra-svatantrar âda śrîmad-Vaiṣṇava-sid-
12. dhânta-pratishṭhâpanâchâryarâda
13. śrîmad-âchârya-Gôpinâthadêvara-divya-śrîpâda-padmârâdhakar âda śrî-
14. mach-Chhripâdarâyara vidyâ-sim-
15. hâsanâdhîśvarar âda śrîmat-Śrîkânta-tîrtha-śrîpâdaṅgalavara [kara]
16. kamala-saṅjâtarâda śrîmat-Śrî-
17. vallabhatîrtha-śrîpâdaṅgalavara varakumâarakar âda śrîmal-Lakshmî-nidhi-
18. tîrtha-śrîpâdaṅgalavara maṭhâda śrî-
19. svâmiyavara dipârâdhane kaṭlege appaṇe prakârakke sa-hiraṇyôdaka-dâna-
20. dhârâ-pûrvakav âgi baredu koṭṭa bhû-
21. dâna-dharma-śâsana-kramav entendare sri-svâmiyavara dipârâdhane kaṭ-
22. lege aramane sêvârthavâgi
23. Vijayamaṅgala-Kandâchârada vaṇṭri-gâraru hôbaḷigâraru sêrvegâraru yi-
24. valagaḍigala vaṇṭrigâraru
25. sêrvegâraru sahitav âgi prâku Yuva-nâma-samvatsarada Âśvija ba 7
26. Bhânuvâra Punarvasu-nakshatra śubha-yô-
27. ga śubha-karaṇa kûdida dinadallu âḷida mahâsvâmiyavara pâda-padma-
28. galige sukritavâgi Muḷubâgila
29. maṭhâda śrî-svâmiyavara dipârâdhane kaṭlege tamma tamma saluva
30. sambaladalli yathâśakti dharmârtha-
31. v âgi varusha 1 va Gôpâla ga 50 yi-ayivattu-varahavu varushampratiyalli
32. svâmiyavara di-
33. pârâdhane kaṭlege kodaluḷavaru embadâgi baredu koṭṭiruva mûlaśâsana-
34. prakârakke i-bage Gôpâla
35. ga 50 varahakku i-Vijayamaṅgalada śîmege sêrida Areyanâḍu hôbaḷi
36. Talayanallûru-grâmadalli
37. kandâchârada hola kandâyakke uttâravâgi naḍadu baruva bhûmiyallu
38. hola balla 50 yi-ayivattu
39. balla holanu i-Talayanallûruvam mukha-chatus-sîmavâgi bhûmiyannu
40. biṭṭu Vâmana-
41. mudre silâ-pratishṭheyam mâdisikoṭṭu idhêve âdakâraṇa yi-ayivattu balla
42. holada phala-
43. pratyaya-jala-taru-pâshâṇa-nidhi-nikshêpa-akshîṇa-âgâmi-siddha-sâdh-
44. yaṅgal emba ashta-bhôga-têjas-svâmyaṅgalu
45. sahitavâgi Muḷuvâgilu-maṭhâda śrî-svâmiyavara dipârâdhane kaṭlege
46. Vijayamaṅgala-
47. da kandâchârada Râṇyadavara sambalake uttâravâgi Âraṇi Râmanâya-
48. karu sa-hiraṇyôdaka-
49. dhârâ-purassaravâgi â-chandrârka-sthâiyâgi varusham pratiyallu sukha-
50. dali anubhavisal ullavaru embadâgi
51. barasi koṭṭa bhû-dâna-dharma-śâsana yidakke sâkshigalu Sûrya-Chandrâ-
52. digalu
53. Vijayamaṅgalada kôṭeyalliruva Visâlâksha-aṁmanavaru Viśvanâtha-
54. svâmiyavaru i-dharma-śâsa-
55. na-baredudu Vijayamaṅgalada Âṭhavane Râyasa Venkaṭâchalayya dâna-
56. pâlanayôr madhyê danâ-
57. ch chhrêyônupâlanam i danât svargam avâpnôti pâlanâd achyutam padam i
58. êkaiva bhagini lôkê sarvê-
59. shâm êva bhûbhujâm na bhôjyâ na kara-grâhyâ vipra-dattâ vasundharâ
60. Śrîrâma.

Note.

This is dated Monday the 12th lunar day with Uttarâbhâdra nakshatra, Harshanayôga and Bâlavâkaraṇa, of the white half of Kârtika in the year Târaṇa, Śaka 1686, Kali 4865, corresponding to Monday the 5th November of A. D. 1764. It records the grant of a dry field called Kandâchâra hola of the sowing capacity of 50 Ballas, situated in the village, Talayanallûru in the Hobali of Areyanâḍu in the Sîme of Vijayamaṅgala made by Âraṇi Râmanâyaka, Gurikanapârapatyagâra (accountant) of Vijayamaṅgala under the service of Navab Hyder Ali Khan who

was *Kāryakarta* (agent) to Krishnarāja Vodeyar II, mounted on his jewelled throne in Śrīrangapattana, to Lakshminidhītirtha, son and disciple of Śrīvallabhatīrtha, disciple of Śrīkāntatīrtha of the Śrīpāda-māṭha in Muḷubāgal for the service of Gcd Gōpīnātha worshipped in the Māṭha. This grant is made in lieu of the 50 varahas which the Vanṭrigārs, Hōbaligārs and Sērvēgārs of the Kandāchāra of Vijayamangala promised to pay out of their pay to the Māṭha in Grant No. 60 (Noted above).

62.

A copy of Kāśśīkollampaṭi grant of Āraṇi Rāmanāyaka of Śaka 1686 produced by the agent of the same Māṭha.

1. śubham astu svasti śrī-vijayābhyudaya Śalivāhana-sakhābdangala 1686 Kalyabdhā 4865 tad-upari
2. vartamānav āda Tāraṇa-nama-sampvatsarada Āsvīja śuddha 10 Guruvāra Śravaṇa-nakshatra Kumbha-nāma-yōga Taitulā
3. karaṇavū kūḍida śubha-dinadali śrīmad-rājādhirāja rāja-paramēśvara rāja-mārtāṇḍa prauḍh-pratāpa a-
4. pratima-vīra-narapatī Mahīśūra-simhāsanādhyakshar ādanthā śrī Kṛishnarājavodērayyanavarū Hosa-
5. la-dēsada Kuruvanka-nāḍa yēḍa-tiṭṭina Gaṇtama-kshētra ubhaya-Kāvērī-madhya Paśchima-Ranganātha-svāmiyavara
6. Śrīrangapattanaḍallu ratna-simhāsanārūḍhar āgi prithvī-sāmraṇyam gai-vuttirālū āḷida mahāsvāmiyavara
7. kāryake kartar āda Navāb Haidaralli Khān Bahaddaravara sēvakar āda Diṇḍigallu Āraṇi Rāmanā-
8. yakaru Sūryanārāyaṇa-Modaliyārru śrīmat paramahansa parivrājaka-chāryatvādy anēka-guṇa-sam-
9. panna āda paḷa-vākya-pramāṇa- pārāvāra-pārangata sarva-tantra-svatantrar āda śrīmad Vaishṇava-sidhānta-pra-
10. tiṣṭāpanāchāryar āda Śrīmad-āchāryara Gōpīnāthadēvara divya-śrīpāda-padmarādhakar āda śrīmat Śrīpāda-
11. rāyara vidyā-simhāsanādhiśvarar āda śrīmach- chhrikāntatīrtha-śrīpādan-gaḷavara kara-kamala-sanjātar āda
12. śrīmat Śrīvallabhatīrtha-śrīpādan-gaḷavara kumārkar āda śrīmat Lakshminidhi-tīrtha-śrīpādan-gaḷavara māṭhada śrīmat
13. svāmiyavara dipārādhane kaṭṭege appaṇe-prakārakke sa-hiranyōdaka-dāna-dhārā-pūrvakav āgi baredu koṭṭa
14. bhūdāna-dharma-śāsana-kramav ent endare śrī svāmiyavara dipārādhane-kaṭṭege aramane sēvārthavāgi
15. Diṇḍugalū Athavane-kandāchārada varsha-kaṭṭe-sambaladavara sambalakke uttāravāgi biḷuga 45
16. kallu-baḷi iruvanthā daṇḍina hōbaḷi kudure bāru Karmnātakada mandi rōjige uttārav āgi biḷuga 45
17. ubhayaṃ ga 90 tombhattu-varahakke hola-kandāya beddalu biḷavari kala vondakke kandāya biḷuga
18. varahadallu biḷavari beddalu kala 5 kke 1 Diṇḍukallu-vaḷṭavāda Tāḍikkombige sērida Kāśśīkollampaṭi-grā-
19. ma vandu yidakke sērida yalle Nandikoli-paṭṭe yellege tenkalu Tamma-vārupaṭṭe Koṇḍasamudrada a-
20. grahārada yellege uttara uṇḍārapaṭṭe yellege paduvalu gaḍi grāma Viṭṭenāyakanapaṭṭe yellege mūḍa-
21. lu yī chatuś-sīme madhye uḷḷa beddalu biḷavari kala 7 kke pūrva mānya Perumānagudige koḷaga vandu
22. Tāḍikkombu yinnu chhatrakke vadaku kere sahā biḷavari kala vandu nāṭu-kaṇakana mānya koḷaga āru
23. Chatra-rāyara mānya koḷaga yaraḍu tālaru taḷḷam-guttu koḷaga mūru ā-pūrva-mānya biḷavari
24. kala 2 nuḷidu śuddha 70 biḷavari kala 5 yiralluḷḷa kere vondū sahā gadde-beddalu-tōṭa-tudike-tiṭṭu-
25. tiḷḷalu-tōpu-tore-jala-taru-pāshāṇa-nidhi-nikshēpa-akshīṇa-āgāmi-siddha-sādhyāṅgaḷ emba aṣṭa-bhōga-tēja-svāmyaṅgaḷu sahitavāgi

26. śrī svāmiyavara dipārādhane-katlege Diṇḍugallu Āraṇi Rāmanāyaka-
Sūryanārāyaṇa Mo-
27. daliyāru appaṇe prakārakke sa-hiraṇyōdaka-dhārā-purassarav āgi koṭṭanthā
bhū-dāna-
28. dharma-śāsana idakke sākshigaḷu Sūrya-chandrādigalū Tāḍikkombu
Aḷagiriśvāmiyavarū Diṇḍu-
29. gallu Abhirāmāmbā Padmagiri-svāmiyavarū yī-dharma-śāsana-bareddu
Diṇḍugallu
30. Rāyasta Subbaiyya dāna-pālanayōr madhyē dānāt śrēyōnupālanam dānāt
svargam avāpnōti
31. pālanād achyutam padam ēkaiva bhaginī lōkē sarvēśhām ēva bhūbhujām
na bhōjyā na kara-
32. grāhyā vipra-dattā vasundharā Śrīrāma.

Note.

This grant is dated Thursday the 10th lunar day with Śravaṇa nakshatra, Kumbhayōga, and Taitulākaraṇa of the bright half of Āśvija of the year Tāraṇa, Śaka 1686 corresponding to Thursday the 1st October, A.D. 1764, when Kṛishṇa-rāja Voḍeyar II of Mysore, was ruling seated on his jewelled throne in Śrīrangapaṭṇa and when Āraṇi Rāmanāyaka of Diṇḍigallu was serving under Navab Hyder Ali Khan, *Kāryakarta* (agent) to the King. It records the grant of the village Kāśikkollampati of the described boundary in lieu of 90 Varahas promised to be paid annually by Āraṇi Rāmanāyaka and Sūryanārāyaṇa Modaliyār to Lakshminidhitīrtha, son and disciple of Śrīvallabha tīrtha, disciple of Śrīkāntatīrtha of the Śrīpādarāya-maṭha in Muḷubāgal for the service of God Gōpīnātha worshipped in the Maṭha. The grant closes with the usual imprecation with the subscription "Śrīrāma" at the end.

63.

A copy of Ranganahallī grant of Raṇabairēgaḍa of Śaka 1679 produced by the agent of the same Maṭha.

1. namas tunga-śiraś-chumbi-chandra-chāmara-chāravē |
2. trailōkya-nagarārambha-mūlastambhāya Śambhavē |
3. Harēr lilā-varāhasya dāmshtṛā-dāṇḍaḥ sa pātu naḥ |
4. Hēmādri-kalaśā yatra dhātṛi chhatra-śriyaṁ dadhau |
5. svasti śrī-vijayābhayudaya Śālīvāhana-śaka- varshaṅgaḷu 1679 nē Īśvara-
nāma-samvatsarada Kārtika ba 10 lu Sōmavāradallū
6. śrīmad-rājādhirāja rājaparamēśvara śrī-vīrapratāpa śrī Vīra-Śrīrāma-
dēvarāya-mahārāyayyanavarū Vidyānagaradallu ratna-simhāsa-
7. nārūḍhar āgi prithvī-sāmrajyam gaivutt iralu śrīmat-paramahansa pari-
vrājakāchāryatvādy-anēka-guṇa-sampannar āda pada-vākya-pramāṇa-
8. pāravāra-pāraṅgata-sarva-tantra- svatantrar āda śrīmad-Vaiṣṇava sidd-
dhānta-pratishṭhāpakā-chāryar āda Śrīmad-āchāryara Gōpīnātha-
9. dēvara śrīpāda-padmarādhakar-āda śrīmach-Chhripādarāyara vidyāsimhā
sanādhiśvarar āda śrīmach-Chhripādatīrtha-śrīpādaṇ-
10. -gaḷavara kara-kamala-saṁjātar āda śrīmach-Chhriṇvālabhatīrtha-śrī-
pādaṅgaḷavara vara-kumārakar āda śrīmal-Lakshmi-nidhitīrtha- śrī-
pādaṅgaḷa-
11. vara maṭhada śrīmad-Gōpīnāthadēvara-dipārādhanege śrīmach chatur-
tha-gōtra-pavitrar āda Mummaḍi-Raṇabhairēgavudarayyara-
12. vara paṭitrar āda Raṇabaichē-gaḍaravara putrar āda Hoḷavanahallī
Raṇabairēgaḍa-ravarū barasi koṭṭa grāma-dāna-śāsanada-kṛama-
13. v entendare uamma āḷuvike Hoḷavanahallī-simege saluva Chīlugoṇḍana-
hallī upagrāmaḍa Raṅganahallī grāma l i-grāmakke hāki
14. koṭṭu iruva Chīlugoṇḍanahallī sthālada nīrāvari bhūmi kha ¼ Vaḍagere
sthālada nīrāvari bhūmi kha ¼ isṭtake chatur-dikki-
15. na yallege saluva aṇe achchukattu kāḍārambha-nīrārambha-gadde-
beddalu yāta kapale gūḍe guṇḍu phalavali mara vriksha-muntādda-
16. nnu yī-Kārtika-Sōmavāra-puṇyakāladallu sa-hiraṇyōdaka-dāna-dhārā-
pūrvakav āgi dhāreyaṇ eredu koṭṭev āda kārāṇa
17. śrīmach-Chhrikāntatīrtha-śrī-pādaṅgaḷavara kara-kamala-saṁjātar āda śrī-
mat-Śrīvālabhatīrtha-śrīpādaṅgaḷavara vara-kumārakar ā-

18. da śrīmal-Lakshmīkāntatīrtha-śrīpādangalāvara mathada Gōpīnātha dēvara dīpārādhanege śrīmach-chaturtha-gōtra-pavitṛar āda
19. Mummaḍi-Raṇabairēgaūdarayyanāvara pavutṛar āda Raṇabaichēgaūdaravara putṛar āda Hoḷavanahallī Raṇabairēgaūdaravaru
20. Chīlugoṇḍanahallī yī-grāmaṇvāda Raṅganahallī grāma 1 i-grāmakke hāki koṭṭu iruva Chīlugoṇḍanahallī sta-
21. ḷada nīrāvari kha $\frac{1}{4}$ Vaddagere sthalaḍa nīrāvari hola kha $\frac{1}{2}$ saḥa nauma pitṛi-paitāmaḥa-prapitāmaharige sālōkya-sāmīpya-
22. sārūpya-sāyujya-paḍavi āgabekendu śrīgaḷavara pritiyāgi dhāreyaṇ eredu koṭṭev āddarinda śrīmat-Śrīkāntatīrtha-
23. śrīpādangalāvara kara-kamala-saṅjātar āda śrīmat-Śrīvallabatīrtha-śrīpādangalāvara varakumārakar āda śrīmal-Lakshmīnidhitīrtha-
24. śrīpādangalāvara mathada śrī-Gōpīnāthadēvara dīpārādhanege śrīmach-chaturtha-gōtra-pavitṛar āda Mummaḍi Raṇabairēgaū-
25. darayyanāvara pavutṛar āda Raṇabaichēgaūdaravara putṛar āda Hoḷavanahallī Raṇabairegaudaravaru Chīlugoṇḍanahallī u-
26. pagrāmaṇvāda Raṅganahallī grāma 1 yī-grāmakke hāki koṭṭiruva Chīlugoṇḍanahallī staḷada nīrāvari bhūmi kha $\frac{1}{4}$ Vaddagere
27. staḷada nīrāvari bhūmi kha $\frac{1}{4}$ hola 1 tri-karaṇa tri-vāchakavāgi ēkānta-trikaraṇadindā dhāreyaṇ eredu
28. koṭṭu iddēveyāgi yī-grāmada nīrdēsādali nidhi-nikshēpa-jala-taru-pāshāṇa-akshīṇa- āgāmi-siddha-sādhyāṅgaḷ emba asṭa-
29. bhōga-tēja-svāmyavannu ā-chandrārka-sthāyiyāgi anubhavisikoṇḍu japa-vyākhyāna-kālagāḷali nammaṇge āśīrvāda-mā-
30. dikoṇḍu yirabekendu barasi koṭṭa grāma dāna-sāsana Āditya-chandrāv anilō'nalas cha dyaur bhūmir āpō hṛidayam ya-
31. maścha ahaś cha rātrīs cha ubhē cha sandhyē dharmaś cha jānanti sarvā vidīśō dīśas cha dāna-pālanayōr madhyē dānāch chhṛēyōnūpālanam dā-
32. nāt svargam avāpnōti pālanād achyutam padam sva-dattād dvigunam puṇyam para-dattānupālanam para-dattāpahāreṇa sva-
33. dattam nishphalam bhavēt sva-dattā putrikā dhātṛi pitṛi-dattā saḥōdari anya-dattā cha mātā cha dattām bhūmim parityajēt
34. sva-dattām para-dattām vā yō harēta vasundharām shasṭīrvarsha-saha-srāṇi viśṭhāyām jāyatē krimih mad-vamśajāḥ para-mahī-
35. pati-vamśajā vā yē bhūmipālī satatam ujjvala-dharma-chittāḥ mad-dharmam ēva satatam paripālayanti tat-pādūkā-dvayam aham śīrasā vahāmi Śrīrāma.

Note.

The grant is dated Monday (Tuesday ?) the 13th lunar day of the dark half of Kārtika in the year Īśvara, Śaka 1679 corresponding to Tuesday the 6th December, A. D. 1757 when Rāmadēvarāya, Rājādhīrāja and Rājaparamēśvara, was ruling in Vidyānagara (Vijayanagar). It records the grant of the village Raṅganahallī, suburb of Chīlugoṇḍanahallī in Hoḷavanahallī-sīma together with two plots of rice fields of the sowing capacity of $\frac{1}{4}$ Khaṇḍiga each near Chīlugoṇḍanahallī made by Hoḷavanahallī Raṇabairegaūda, son of Raṇabaichēgaūda, and grandson of Raṇabairegaūda III, of Chaturtha gōtra (Śūdra caste) to Lakshmīnidhitīrtha, son and disciple of Śrīvallabatīrtha, disciple of Śrīkāntatīrtha of the Śrīpādarāyamaṭha of Muḷubāgal for the service of God Gōpīnātha worshipped in the maṭha

The grant closes with the usual imprecation and with the subscription "Śrīrāma" at the end.

64.

On a fragmentary stone lying buried in the earth near the well before the Sōmēśvara temple in the same town.

Size 5'—3"×1'—6".

Kannada language and characters.

1. jayābhayudaya
2. neya Khara-samvatsa
3. Manmahā Harihara

4. rāya Mahārāya
5. vāgi prithvi-rājyam
6. kâlādali Muḷuvā
7. thhannagaḷu ālu
8. thhannagalige dha
9. rājyada samasta
10. yaru gūdi
11. sāsanaḍa kramavem
12. varige saluva mada
13. lage Māradaṁ
14. ra emma hasu
15. dhānyagaḷu vo
16. nkavanū su
17. ṇṇara thāṇa ha
18. biṭṭevāgi yī dha
19. ḍeyal uḷḷa
20. ṁ Gangeya taḍi
21. varājadēvagaḷu
22. haru Vāraṇā
23. . . . konda

Note.

This inscription is very fragmentary as the right side of the stone on which it is engraved is cut off. The date has gone off except the name of the year Khara. It records the grant of some taxes by the inhabitants of the Muḷavāgil kingdom to one thhanna during the reign of Harihararāya of Vijayanagar.

65.

On a rock near Padmatīrtha on a hillock behind Hanchukal-beṭṭa near the same town.

Kannada language and characters.

1. svasti Paridhāvi-saṁvatsarada Jēshṭha ba 3 Sô lu
1. śrīmatu Sadāśivarāya
2. Sōmeyadēvara
3. Sōmeyadēvara sthānikarige
4. sarvamānyavāgi koṭṭa
5. Muḷuvāya-nāḍige saluva
6. bhaṭavṛittiyāgi
7. tande tāyanu Vāraṇāsiyali konda
8.
9.

Note.

This record which is very fragmentary is dated Monday the 3rd lunar day of the dark half of Jēshṭha in the year Paridhāvi and states that some land in Muḷavāy-nāḍu was granted, free of all imposts, as a *bhaṭavṛitti* (subsistence grant to priests) to the Sthānikas of the temple of God Sōmeyadēva during the reign of the Vijayanagar king Sadāśivarāya.

66.

On a stone lying in front of the chāvaḍi in the village Jôgalakâshṭa in Āvani hobli.

Size '5--0" x 1'--6".

Kannada language and characters.

1. śubham astu Visvāvasu-saṁ-
2. vatsarada Āshāḍha śu 10 lu
3. śrīman mahāmaṇḍalē-
4. svara śrīmatu virapratāpa Śrī-
5. rangarājagaḷa komāra
9. Timmarājayanu M-

10. luvâya Kalumaṭada
11. Śrīdharatīrtha-śrīpâ
12. davodeyara maṭada La-
13. kshminârâyanaḍēvara a-
14. mrutapaḍiya nayivēdyake sama-
15. rpisi koṭṭa svâste Muḷuvâ-
16. ya Śrīrangapuravanu
17. âchandrârka-stâyi-
18. yâgi â-dēvara amru-
19. tapadiḡe naḍeyalu bâhu-
20. du endu hâkida
21. dharinma-śâsana yi dharmmake
22. âru alupidavaru śrī
23. Vâraṇâsi Gangâ-tīradali
24. kapileya konda pâpa-
25. ke hôharu

Note.

This inscription is dated the 10th lunar day of the bright half of Âshâḍha in the year Viśvâvasu and records the grant of the village Muḷavâya-Śrīrangapura for the daily food offerings to God Lakshminârâyana in the matha called Kallumaṭha of Śrīdharatīrtha-Śrīpâda- voḍeyar at Muḷuvây (Muḷubâgil) by Timmarâjaya, son of the Mahâmaṇḍalêśvara virapratâpa Śrīrangarâja.

67.

On the stone forming the embankment of a pond at Gangeddalu in Muḷabâgal hobli.

Modern Kannada characters.

1. śrī-Gaṇâdhipatayê namaḡ
2. Bhâva-saṁvatsarada Chayitra
3. su 1 lu
4. râjâdhirâja râjapara-
5. mēśvara śrī-Vīra-Harihara-
6. mahârâyaru râjyam
7. gaivalli Chikkannaḡaḷa Vīra-
8. ṇṇaḡaḷu Muḷavâyī-nâḍu
9. . . . samudrada Vinâyaka-
10. dēvarige aṅga-raṅga-vaibhava-
11. kke koṭṭa gadde . . . samudra-
12. da kelage bittudu idanu sê-
13. nabôvaru nâḍa prabhugaḷu
14. naḍasikoṇḍu baruvudu

Translation.

Salutation to Gaṇâdhipati. On the first lunar day of the light half of the month Chaitra in the year Bhâva, while the illustrious Vīrahararâya was ruling over the earth, Viranna, son of Chikkanna made a grant of a rice field for the service of god Vinâyaka in the village . . . samudra in Muḷuvây-nâḍu. The village accountant and the chiefs of the Nâḍu have to look after the charity.

68.

On a fragmentary stone lying in the lane leading to Soṇḍarapâlya in the boundary of the village Kannasandra in Âvani hobli.

Size 3'—6" × 1'—6".

Kannada characters.

1. Pramâdi-saṁvachara-
2. da Kârtika ba 12 Gu-
3. ruvâradaḷu śrīma-
4. n mahâpradhâna Vī
5. rappayyagaḷa ma-

6. kkalu Nâgayya-
7. galu Râjasêkhara-
8. dêvarige dipârâ-
9. dhanage kotta hola
10. kham $\frac{1}{2}$ śubham astu

Note.

This inscription records the grant of a land with the sowing capacity of $\frac{1}{2}$ a khanduga to God Râjasêkhara by Nâgayya son of Mahâpradhâna Virappayya. The date of the grant which is Thursday the 12th lunar day of the dark half of Kârtika of the year Pramâdi is not verifiable.

69.

On a stone lying in a field belonging to the temple at Virûpâkshapura in Âvani hobli.

Size 3'—0" × 1'—0".

Kannada characters.

1. Râkshasa-samva-
2. tsarada Chaitra
3. śu 15 Sô lû
4. Timmanṇanâyaka-
5. ru Karanika Ma-
6. dehâla Ja-
7. savantabhatta-
8. ra kailu kotta mâ-
9. nya gade hola-
10. . . . saraṇu

Note.

This inscription records the grant of some rent-free paddy fields by Timmanṇanâyaka to Karanika Maḍehâla Jasavantabhatta and is dated Monday the 15th lunar day of the bright fortnight of Chaitra in the year Râkshasa.

70.

On a stone lying in the midst of rocks in the tank at Mudagere in Eairakûr hobli.

Old Kannada language and writing.

Size 6'—0 × 3'—0.

1. svasti śri Indaradê-
2. vam pritvi-râjyam geye
3. mahâsthânadali-bê
4. -dikonḍu Komarayasa-
5. tṭiyar Tâvarekereyo
6. lage Vâtige (?) dêva-
7. bhôgam padirkoḷa-
8. gade nirisido
9. idan alidon Vâraṇa-
10. siyan alido chandra

Note.

The inscription is not dated and belongs to the time of Indaradêva. Who this Indaradêva or Indradêva was, whether he was one among the so many Indradêvas of the Râshtrakûṭas or is to be identified with Indra of the Nolamba family referred to in a previous inscription in the Report (No. 47) cannot be decided. From the nature of the characters the inscription may be assigned to a period not later than the 10th century.

Translation.

Be it well. While Indradêva was ruling over the earth, Komarayasetti with the permission of the king made a grant of a plot of paddy field of the sowing capacity of 10 Koḷagas under Tâvarekere for the service of God Vâti(?) The inscription ends with the usual imprecation with the word *Chandra* written at the close.

71.

On a stone lying in a ridge on the border of the village Yalavahalli in the same hobli.

Size 3'—6" × 1'—6".

Telugu language and characters.

1. Raktākshi-samvatsara Chaitra-suddha
2. daśami-nāḍu śrī Ayapagāri
3. Āyana kaṭinchina kuṇṭa
4. śrī Rāmulaku samarpi-
5. tamu śrī rāma subham astu

Note.

This inscription records that Ayapagāri Ayana constructed a pond on the 10th lunar day of the bright half of Chaitra in the year Raktākshi and dedicated the same to God Rāma. The language is modern Telugu.

72.

On a stone set up in the field of Munivenkaṭappa to the east of the village Niehchanakuṇṭe in Duggasandra hobli.

Size 3'—0" × 1'—3".

Kannāḍa language and writing.

1. śubham astu śrī Su
2. kla-nāma-samvatsa-
3. ra Māgha śu 15 lū
4. Tirumalaya-
5. dēvara Nāgappa-
6. gaḷige koṭṭa mānya-
7. da hola kham . || .
8. mangala

Note.

This inscription records the grant of a piece of land of the sowing capacity of half a khaṇḍuga as *mānya* (rent-free land) to Tirumalayadēvara-Nāgappa on the 15th lunar day of the bright half of Māgha in the year Śukla.

73.

On a stone set up at the foot of a banyan tree before the same village.

Size 8'—0" × 4'—6".

Kannāḍa language and writing.

1. Ōm namaḥ Śivāya svasti śrī
2. vijayābhyudaya Śālivāhana
3. śaka varshangalu 1442 neya
4. Vikrama-samvatsarada Chayitra su 15 lu
5. śrīmad rājādhirāja chatuṣ-samudrādhipati
6. Kṛṣṇarāya-mahārāyaru rājyam-gaiyuv āga
7. Muḷuvāyanād adhipati Sōmanṇa
8. -gaḷa maga Nāgaṇṇagalu
9. tamma āḷikege saluva Śiguliya Dēvapu-
10. ra eraḍake saluvanthha Niehchanakuṇṭe yem-
11. ba grāmavanu tamma gaudarigū Ayyama-
12. . . . galigū punya āgabēku endu tamma
13. Niehchanakuṇṭe-grāmavanu Śivārpitav āgi samarpi-
14. sidevu yi-grāmake saluva
15. āgumādikoṇḍu
16.
17. aḷidavaru Gangeya tiradali gō
18. -va kondavaru.

Note.

The purport of the inscription is that during the reign of the rājādhirāja, Krishnarāyamahārāya, Nāgaṇṇa, son of Sômaṇṇa, Governor of Muḷavaynād, made a gift of the village Nichchanakuṇṭe comprising the villages Śigulī and Dēvapura under his rule for peace to the souls of Tammagaṇḍa and Ayyama . . . The date of the grant is given as the 15th lunar day of Chaitra in the year Vikrama, 1442nd year of Śālivāhana era and corresponds to April 2, A. D. 1520 and it is not verifiable.

74.

On the steps in the reservoir at the villag Gangeddalukuṇṭe in Duggasandra hobli.

Kannada language and characters.

1. . . . rājādhirāja chatus-samudrādhipati
2. . . . śrī Vira-Hariyapavodeya
3. rājyavan āluvali
4. . . . dēvagaḷu Vināyakadēvara
5. . . . māḍi ā-dēvara amṛitapaḍi
6. gendu koṭṭa
7. ā Vināyakadēvarige
8. aydu haṇa . . . hadināru haṇada
9. gade mūru haṇa chandrāditya
10. ondu haṇadalu
11. Hariyapavodeya
12. paḍedu
13. śāsana dharmma
14. nripāṇām
15. bhavadbhiḥ¹
16.

Note.

This inscription is fragmentary and records the grant during the reign of Vira-Hariyapa Odeyar of wet lands yielding an income of 16 haṇas together with 3 haṇas in cash for the daily food offerings to god Vināyaka.

75.

On a stone set up in front of Vēnugōpālasvāmi temple at Gujjanahallī in Duggasandra hōbli.

Size 6'—3" × 3'—3".

Telugu language and characters.

(Front)

1. svasti śrī jayābhyudaya Śālivāha-
2. na śaka varshambulu 1567 agu-
3. nēti Pārthiva-samvatsaram Chaitra śu 15
4. śrīmad rājādhirāja rājaparamēśvara śrī-
5. vira-pratāpa śrī vira-Śrīrangarāyadēvamahā-
6. rāyalayyavāru Penugōṇḍa-ratnasimhāsa-
7. nāsinulai prithivī-sāmbrajām ēlu-
8. chuṇḍagānu śrīmad akhilāṇḍakōṭi-brahmāṇḍa-
9. nāyakul ayina Gujjanapalle Vēnugōpāla Krishṇa-
10. svāmi-kainkarya dīpārādhana talīgārādhana-
11. ku Viśvāmītra-gōtram Āpastamba-sūtram
12. Yajus-śākhādhyāyulaina śrīman-mahā-
13. maṇḍalēśvara Pōchirāja-mahipāla-
14. rājulayyavāri putralayina Boggarā-
15. jayya Gujjanapalle Vēnugōpālasvāmiki
16. samarpinchina dānadharma-śāsana-
17. kramam eṭlannanu Śrīrangarāyala-
18. yavāru māku pālinchina prabhūtvā-

(Back.)

19. Kôlâla-simalô chelle Gujjanapalli-grâmamun-
20. lô Kilupaṭṭe Bairasamudram ane grâmamunu tathâ-
21. tithi-punya-kâlamandu êkâdaśa tri-vâ-
22. chika-trikarâṇa-suddhigâ sa-hiraṇyôḍakadâ-
23. na-dhârâpûrvakamgâ dânam chêsînarâṇam
24. ganuka â-Bairasamudrânaku chelle yelakaṭṭu-
25. lô vunde nidhi-nikshêpa-jala-taru-pâshâṇa-akshî-
26. -ṇi-âgâmi-siddha-sâdhyambul aneti asṭabhôga-tê-
27. jâsvâmyan anubhavinchukoni âchandrârkaṇgâ di-
28. pārâdhana taligârâdhanamulu sukamgâ naḍapavala-
29. sinadi ani yichchina dânadharma-sâsanamu
30. dâna-pâlanayôr madhye dânach chhrêyônu-pâlanam
31. dânat svargam avâpnôti pâlanâd acchyutam
32. padam svadattâd dvigunam punyam paradattâ-
33. nupâlanam paradattâpahârêṇa sva-dattam nishphalam
34. bhavêt yêkaiva bhaginî lôkê sarvēśhâm êva-
35. bhûbhujâm na bhôjyâ na kara-grâhyâ vipra da-
36. -ttâ vasundharâ || sthâna-mânyam pûrva-mariyâda
37. śrî-Krushṇuniki arpitam mangalam ahâ śrî śrî
38. śrî śrî śrî śrî śrî śrî Jayarâma śrî

Note.

This inscription records that during the reign of the illustrious râjâdhirâja râjaparamêśvara virapratâpa Vira Śrîrangarâya seated on the jewelled throne at Penugonḍa, the mahâmaṇḍalêśvara Pôchirâja's son Boggarâjayya, of Viśvâmitra-gôtra and Âpastamba-sûtra granted for the daily offerings of food and for lamp of light to god Vênuḡopâlasvâmi at Gujjanahalli, the village Kilupaṭṭe Bairasamudra belonging to Gujjanapalli and situated in the district Kôlâla-sime, the rulership of which had been conferred on him by the king Śrîrangarâya. The date of the grant is given as the 15th lunar day of the bright half of Chaitra in the year Pârthiva, 1567th year of Śâlîvâhana era and corresponds to 1st April, A. D. 1645.

76.

On the fragmentary stone buried near the well by the side of Îśvara temple at the same village.

Size 3'—0" × 1'—3".

Kannada language and characters.

(Front.)

1. Chitrabhâ-saṃtsara-
2. da Vayisâka
3. Sôlu śrîmatu
4. Mallapagaḷa
5. Râchanna
6. . . Nilakanṭhêśvara

(Back.)

7. krama Bangere-
8. gêri śrî Hara-
9. Nârâyana
10. . . godige
11. . . deyanu yicha
12. . . âru
13. . . ge tanna

Note.

This inscription is fragmentary and records the grant of some kodige land by Mallappa's son Râchanna to God Nilakanṭhêśvara on Monday in the month of Vaiśâkha of the year Chitrabhânu.

On a pillar in the Gôpâlakṛiṣṇa temple at the same village Gujjanahalli.

Telugu language and characters.

1. nâgaśarâla
2. mânyânaku yichina
3. Nichanakunṭa-grâma
4. Pala Timmaya
5. śâśanam|

Note.

This is a grant stating that the village Nichanakunṭa was given away as a mânya land for playing on the *nâgasvara* (a kind of musical instrument resembling a hautboy) to Palatimmaya.

SIDLAGHATTA TALUK.

78.

Kodunjeruvu grant of the Ganga King Avinita of the 25th year of his reign in the possession of Ajjappanāyaka of Hosapēt in Jangamakōte hobli.

4 Plates. size. $8\frac{1}{2} \times 2\frac{1}{4}$ ". Elephant seal: diameter of the ring being 4 inches: thickness $\frac{1}{4}$ inch: diameter of the seal 1 inch: thickness $\frac{3}{4}$ inch.

Old Kannada characters: Sanskrit language.

I (b).

1. svasti jitam bhagavatâ gata-ghana-gaganâbhêna Padmanâbhêna śrīmaj-Jâhnaveya-kulâmalavyô-
2. mâvabhâsana-bhâskarasya sva-khâdgaika-prahâra-khaṇḍita-mahâ-silâ-stambha-labdha-bala-
3. parâkrama-yaśasaḥ¹ dâraṇâri-gaṇavidâraṇa-raṇôpalabdha-vraṇa-vibhûsha-
na-vibhûshitasya Kâ-
4. uvâyana-sa-gôtrasya śrīmat-Kongaṇi[va]r-mma-dharmma-mahâdhirâjasya
putrasya pitur-anvâgata-guṇa-yu-
5. ktâsya vidyâ-vinaya-vihita-vṛttasya samyak-prajā-pâlana-mâtrâdhigata-
râjya-brayôjanasya² nânâ-

II (a).

6. śâstrârtha-sadbhâvâdhigama-praṇita-mati-viśêshasya vidvat-kavi-kân-
chana-nikashôpalabhûtasya
7. viśêshatô' pyanavaśêshasya su-vibhakta-bhakta-bhṛityajanasya Dattaka-
sûtra-vṛttêṣu praṇêtuḥ śrī-
8. man-Mâdhava-mahâdhirâjasya putrasya pitri-paitâmaha-guṇa-yuktasya
anêka-châturdda-
9. nta-yuddhâvâpta-chatur-udadhi-salilâsvâdita-yaśasaḥ dhanur-abhiyôga-
sampâdita-sampad-viśê-
10. shaṇasya śrīmad Harivarman-mahâdhirâjasya putrasya guru-gô-Brâh-
maṇa-pûjakasya Nârâyana-

II (b).

11. charaṇânudhyâtasya śrīmad Vishṇugôpa-mahâdhirâjasya putrasya Try-
ambaka-charaṇâmbhōruha-
12. raja-pavitrikṛitôttamâṅgasya vyâyâmô [d]-vṛitta-pîna-kâṭhina-bhujad-
vayasya sva-bhuja-bala-pa-
13. râkrama-kra-ya-kṛita-râjyasya Kaliyuga-bala-pankâvalagna-dharmma-vṛi-
shôddharana-nitya-sannaddhasya
14. śrīman Mâdhava-mahâdhirâjasya putrasyâvichehinnâśvamêdhâvabhṛi-
tâbhishikta śrīmat Kadamba-kula-ga-
15. gana-[ga]bhastimâlinah śrī-Krishṇavarman-mahâdhirâjasya priya-
bhâginêyasya janani-dêvatânka-pa-

III (b).

16. ryyanka êvâdhigata-râjyâbhishêkasya vijṛimbhamâṇa-sakti-trayasya pa-
rasparânavamarddanôpa-
17. bhujyamâna-tri-varga-sârasya asambhramâvanamita-samasta-sâmanta-
maṇḍalasya nirantara-prêma-bahu-
18. mânânurakta-prakṛiti-varggasya vidyâ-vinayâtiśaya-paripûtântarâtma-
nah Kârttayugina-râja-cha-
19. ritâvalambinah anêka-samara-vijayôpârjjita-vipula-yaśasaḥ-Kshirôd-aik-
ârṇnavikṛita-bhuvana-trayasya.
20. niravagraha-pradhâna-sauryasya avishahya-parâkramâkrânta-pratirâja-
mastakârppitâpratihata-śâ.

1. read *dâruṇâri*.

2. read *prayôjanasya*.

III (b).

21. sanasya vidvatsu prathama-ganyasya śrīmat Kongaṇi-mahādhīrājasya
Avītanāmnāḥ ātmanāḥ pra-
22. varddhamāna-vijayaiśvarya-pañcha-vimśad-vijayi-saṁvatsarē Bhādrapa-
dē māsē śukla-pakṣhē tithau.
23. daśamyām Brihaspativārē Pūrvābhādrapadē nakṣatrē Sūgūṭṭūrvvāsta-
vyēbhyāḥ Pudōli-vishayē.
24. Kōdunjaruvu-nāma-grāma sa-sarvaparīhāra-kramenādbhīr dattāḥ dama-
niyama-tapa-svādhyāya-yajana-
25. yājanāddhyāyanāddhyāpana-sāpānugraha-sāmartthēbhyāḥ chatus-saptati-
bhyāḥ Brāhmaṇēbhyāḥ.

IV (a).

26. Maniyadegureya Nandiyāla Sīmpāla Nāṇḍareya Maṇḍa Muḥchōrompiya
Maṇali-
27. ya Maṇugareya Ganjenāḍa Nirgundha Cholleya Volgoḷava Sēndraka-
yōdha-mahāmātra-sarvva-chāturvaidya-
28. prabhṛiti pradhāna-purusha-samakṣhaṁ asya dānasya sākṣiṇāḥ harttā
pañcha-mahā-pātaka-samyuktō bha-
29. vati bahubhīr vvasudhā bhutvā rājabhis sagarādibhīḥ yasya yasya yadā
bhūmis tasya tasya tadā phalam
30. sva-dattām para-dattām vā yō harēta vasundharām shasṭīm varsha-
sahasrāṇi ghōrē tamasi va-
31. rttatē || Apāpēna Bānapurēsēna likhitēyam tāmra-paṭṭikā ||

Translation.

(Line 1).

Be it well. Victorious is the adorable Padmanābha resembling the cloudless sky.

(Lines 2-4)

A sun illumining the clear firmament of the Ganga family, famous for valour and strength exhibited in rending asunder a pillar of stone with a single stroke of his sword, adorned as with ornaments with wounds received while cutting down the hosts of his fierce enemies, born of the Kāṇvāyana-sagōtra, (was) the illustrious Konguivarmmadharma-mahādhīrāja :

(Lines 5-7)

His son, inheriting the qualities of his father, possessed of an admirable character due to his learning and modesty, having obtained the honours of the kingdom only for the good government of his subjects, possessed of a keen intellect disciplined by the deep study of different śāstras, a touchstone for testing gold the learned and the poets, unrivalled in every respect, having differentiated between admirers and servants (or having his servants well provided), author of a treatise on Dattaka-sūtra was the illustrious Mādhavamahādhīrāja.

(Lines 8-9).

His son, inheriting the qualities of his father and grandfather, possessed of a fame tasted by the waters of the four oceans and acquired in his fights against rows of elephants, possessed of a glory obtained by his skilful archery was the illustrious Harivarma-mahādhīrāja.

(Lines 10-11).

His son, devoted to the worship of the gurus, cows and Brahmins, meditating on the feet of Nārāyaṇa, was the illustrious Viṣṇugōpa.

(Lines 12-14).

His son, with his head purified by the pollen from the lotuses the feet of Tryambaka, having arms made round, big and hard due to exercise, having by his personal strength and valour purchased his kingdom, ever ready to extricate the ox of merit from the thick mire of Kaliyuga in which it had sunk was the illustrious Mādhavamahādhīrāja.

(Lines 15-30).

His son, the son of the beloved sister of Kṛṣṇavarma-mahādhīrāja who was a son in the firmament of the Kadamba family, bathed in the sacrificial water of

KODUNJERUVU PLATES OF THE GANGA KING AVINITA.

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II A

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II B

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III A

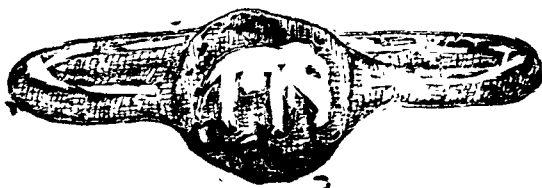
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III B

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IV A

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the uninterrupted horse-sacrifices performed by him ; having been anointed a king on the very lap of his worshipping mother, possessed of progressive administrative policy, observing the three pursuits of life in perfect harmony, with his feudal chiefs easily kept under his control, with his subjects devoted and loyally attached to him, with his mind purified by his excellent learning and modesty, following in the footsteps of the kings of the Kṛita Age, having flooded the three worlds with milky ocean of his wide fame won in his numerous victorious battles, possessed of valour unopposed, with his orders unquestioned and obeyed with heads bent by his rival chiefs brought under his control by his unbearable prowess, the foremost among the learned was the illustrious Kongaṇimahādhirāja by name (Avinita). He in the 25th year of his victorious reign full of prosperity and plenty (Probably the year Vijaya might have been meant) in the month of Bhādrapada (August and September) on Thursday the 10th lunar day of the bright fortnight with Pūrvābhādrapada constellation, to 74 Brahmans residing in Suguttūr in the country of Puddoli and possessed of the power to curse or bless and experts in performing sacrifices and officiating in the sacrifices of others, learning and teaching, and remarkable for their self-restraint, control of senses, penance, and daily study, granted with pouring of water the village named Kōdunjaruvu free of all taxes and imposts in the presence of warriors, mahāmātras and *chaturvaidyas* and other leading personages of Maniyāteḡure, Nandiyāla, Simbāla, Nāṇḍare, Madande, Muḷchōrompi, Maṇali, Marugere, Ganjenāḷ, Nīrgunda, Chelle, Volgoḷa and Sēndraka. They are the witnesses to this gift. Whoever takes away this gift will be guilty of the five great sins. By Sagara and several other kings has the land been enjoyed. The fruit thereof was assigned to him who happened to be in charge of the land for the time. Whoever takes away the land granted either by himself or by others will live 60,000 years in fierce darkness.

(Line 31.)

By Apāpa, the lord of Bānapura, is this copper-plate grant written.

79.

Nallāla grant of the Ganga king Durvinita of the 40th year of his reign in the possession of Āvala Kōṇḍappa in the village Hosapet in the same hobli.

5 Plates with a ring : Elephant seal. Size $8\frac{1}{2}'' \times 2\frac{5}{8}''$.

Old Kannada characters and Sanskrit language.

I (b).

1. svasty astu jitam bhagavatā gata-ghana-gaganābhēna Padmanābhēna
śrīmaj Jāhnavēya-kulāmalavyōmāva
2. bhāsana-bhāskarasya sva-khādgaika-prahāra-kaṇḍita-mahā-silāstambha-
labdha-bala-parākramayaśasaḥ dāruṇāri-gaṇa-
3. vidāraṇa - raṇōpalabdhā - vran-t-vibhūṣhaṇa - bhūṣhitasya - Kāṇvāvana-sa-
gōtrasya śrīmat-Konguṇivarmma-dharmma-mahādhirāja-
4. sya putrasya pitur anvāgata-guṇa-yuktasya vidyā-vinava-viluta-vṛttasya
sanyak-prajā-pālana-matrādhigata¹-rājya-
5. prayōjanasya nānā-sāstrārthha-sadbhāvādhigama-prāṇita-matī-viśēshasya
vidvat-kavi-kanchana²-nikashōpala-bhūtasya.

II (a).

6. viśēshatōpy anavasēshasya mīti-sāstravaktṛi-prayōktrī-kuśālasya su-
vibhakta-bhakta-bhṛitya-janasya Dattaka-sūtra-
7. vṛttēḥ prāṇētuḥ śrīman Mādhava-mahādhirājasya putrasya pitṛipaitāmaha-
guṇa-yuktasya anēka-chaturddanta-yu.
8. ddhāvāpta-chatur-udadhi-salilāsvādita-yaśasaḥ samada-dvīrada-turagārō-
hanātiśayōtpanna-tēja-
9. saḥ hanur-abhiyōga-sampādita-sampad-viśēshasya śrīmad Harivarṇma-
mahādhirājasya putrasya guru-gō-Brā-
10. hmaṇa-pūjakasya Nārāyaṇa-charaṇānu-ddhyātasya śrīmad Vishṇugōpa-
mahādhirājasya putrsya Tryambaka-

II (b).

11. charaṇāmbhōruha-rajah-pavitrikṛitōttamāṅgasya vyāyāmō-dvṛitta-pina-
kaṭhina-bhuja-dvayasya sva-bhuja-bala-parākrama-

1. Read *mātrādhigata*.

2. Read *kanchana*.

12. Kraya-kṛita-râjyasya ¹kshut-kshâmôshṭha-piṣitâśana-pritikara-niṣita-dhâr-
âseḥ kaliyuga-bala-pankâvasanna-dharmma-vṛishô-
13. ddharaṇa-nitya-sannaddhasya śrīman-Mâdhavamahâdhirâjasya putrasyâ-
śvamêdhâvabhṛitâbhi [shi] kta-śrīmat-kadamba-kula-ga-
14. gana-ga [bha] stimâlina śrīmat Kṛishṇavarmma-mahâdhirâjasya priya-
bhâginêyasya janani-dêvatâ-paryanka-êvâdhigata-râ-
15. jyâbhishêkasya vijrimbhamâna-śakti-trayasya paraspārânavamarâddênô-
pabhujyamâna-tri-vargga-sârasya asambramâ-
16. vanamita-samasta-sâmanta-maṇḍalasya nirantara-prêma-bahumânânura-
kta-prakṛiti-varggasya vidyâ-vinayâtisaya-paripûritâ-
17. ntarâtmanah Kârtayugîna-râja-charitâvalambinah anêka-tumula-samara
vjayôpârjjita vipula-yâśasaḥ Kshirôdaikârṇa-
18. vîkṛita-bhuvana-trayasya niravagraha-pradhâna-śauryasya avishahya-
parâkramâkrânta-pratirâja-mastakârppi-
19. tâpratihata-śâsanasya anêka-mukhâbhivarddha mâna-vibhavôdaya parâ-
jita-draviṇa-pathê prathitânêka-guṇa-ni-
20. dhâna-bhûtasya vidvatsu prathama-ganyasya pranayi-jana-hṛidaya-nanda-
nasya maryâdâ-langhanâlanakṛita-ratnâkara-vṛittasya ya-

III (b).

21. thârha-daṇḍatayânukṛita-Vai[va]svatasyêva Manôr vvarṇnâśramâ-
bhirakshîṇa [h] Dakshinândiṣam abhigôptum paryâptavataḥ prâtejanina-
sya su-
22. prajasah śrīmat Kongani [ma] hâdhirâjasya Avinita-nâmmah putrêṇa
Punnâḍa-râja-skandavarṇma-priya-putrikâ-janmanâ vidyâdhiga-
23. ma-jani-ta-vinaya-viśêsha-vinamitâ-śêshântaranga-ripu-samudayêna
samuditabala-parâkramêṇa samâkrântânêka-
24. para-nṛipati-maṇḍalêna Andariy Âlattûr Porullare Pernnagarâdy anêka-
samara-mukhâ-makhâhûtâprapâta-šûra-purusha-
25. paśûpahâra - vighasa - vihastikṛita - kṛitântâgni - mukhêna nija-vaimâtṛê-
yânuja-bhuja-dvayâtigâdhôpagûdhâ [m] sva-bhuja.

IV (a).

26. bala-parâkramênâkramya kṛita-kêśa-kacha-grahâm râjyalakshmîni svôras-
thalê vipulê nitya-sukha- nivâsinim kṛitavatâ anêka-kâvyâ [ka] thâ-
nâṭaka-prapa-
27. yana-prarûdha-pâṭavêna niti-śâstra-granthârttha-prayô-ga-pratipâḍanam
prati pratyaksha-Vishṇuguptêna gândharvva-nâṭya-śâstra-vyâkhyâna-
viniyô-
28. gam prati samatisaita-Tumbura-Nârada-Bharata-Rêva-Kambalâchâryyê-
ṇa hasti-sikshâ-vijñâna-viniyôjanani prati sama-
29. tulita-râjaputra-Sâlihôtṛêṇa astrôpâstrâdi-praharaṇa-vidyâbhiyôgam prati
samakshî-kṛita-Paraśurâmêṇa purusha-lakshana-
30. śâstra-vidhin prati sâkshât Samudrasûriṇâ Âyurvêda-vijñânâṇam prati
sadṛiśâtṛêya-Dhanvantari-Charakêṇa sakala-guṇa-salila-samudrê-

IV (b).

31. ṇa nânâ-sthânântara-vinirumita-vividha-vibhavavatâ viśiṣṭa-dêvakula-
sâlârâma-vâṭikâ-samudrôpama-taṭâka-prabhṛity anêka-dharmma-sêtu-
pravarttana-praka-
32. ṭikṛita-dharmma-mûrtimatêva Dharmmarâjêna pratisamvatsarânukshêṭ⁴ra
vividha viśiṣṭa-yajñêna hiraṇyagarbbhasya mahâyajñasyâ-vabhṛitha-
saliladhârâbhishiktê-
33. na śrīmat Kongani-vṛiddharâjêna ari-narapati-śrī-Durvvinîta-nâma-
dhêyêna samasta-Pônâṭa-Punnâṭâdhi [pêna] Bhâradvâja-sagôtrâbhyâṇam
adhigamya-
34. mâna-yajanâdi-shaṭ karmabhyâm Taittirîya-charaṇâbhyâm prâva-
chana-kalpâbhyâm pitâ-putrâbhyâm Sênaśarimma [bhyâm] Korikunda-
vishayê Nallâlan-nâma-
35. grâmah pravarttamânê vijaya-samvatsarê chatvârimsattamê Vaiśâkha-
prathama-(prathama)—pakshê parvvaṇi Viśâkhâ-nakshatrê brâhmê
muhûrtta⁴ Budhavârê Ma-

1. Read *kshâmaushṭha*.2. Read *mukha*.3. Read *pratisamvatsarânushṭhita*.4. Read *muhûrttê*.

NALLALA PLATES OF THE GANGA KING DURVINITA.

I B

[illegible]

II A

[illegible]

II B

[illegible]

III A

[illegible]

NALLALA PLATES OF THE GANGA KING DURVINITA—*concluded.*

III B

[illegible]

IV A

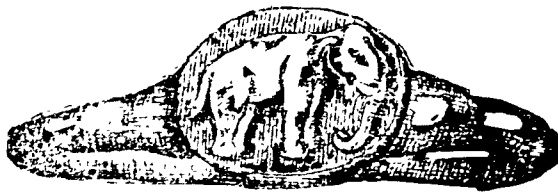
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TV B

[illegible]

YA

ॐ नमो भगवते वासुदेवाय ॥ १ ॥
 ॐ नमो भगवते वासुदेवाय ॥ २ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ३ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ४ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ५ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ६ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ७ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ८ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ९ ॥
 ॐ नमो भगवते वासुदेवाय ॥ १० ॥



V (a).

36. niyaṭigure Asimbāla Nandīlādīyanēka-mahāmanushya-pratyakṣam
sakala-chāturvvēdya-samakṣam sa-sarvva-parihāram uda-
37. ka-pūrvvam yathā-vidhi prādāyi api chātra Manugitā-ślōkā svan-dātum
sunahach-chhakyam duḥkham anyārttha-[pāla] nam dānam vā
pālanam vēti-
38. dānāch chhrēyōnupālanam bahubhir vvasudhā dattā rājabhis Śagarādi-
bhiḥ yasya yasya [yadā bhū] mis tasya tasya tadā-
39. phalam¹ svadattām paradattām vā yō harēta vasundharām shashṭhi-
varsha-sahasrāṇi ghōrē tamasi varttatē brahmasvam tu visham
ghōram na vi-
40. sham visham uchyatē visham ekākinam hanti brahmasvam putra-pautri-
kam Ghanambāchāryyēna likhitam idam śāsanam #

Translation.

Lines from 1 to 13 as in the Kodanjeruvu grant of Avinīta (see page 68) with the exception of line 12 meaning: with his sharp sword ever pleasing the flesh-eating demons with their lips emaciated with hunger.

Lines 19 to 40:

Having secured the road for wealth which was ever increasing in various directions, the receptacle of innumerable remarkable qualities, the foremost among the learned, the beloved of those who loved him, never swerving from the fixed boundary (of good conduct) like an ocean; like Manu, the son of Vivasvat in virtue of his meting out punishments according to the gravity of the crimes; protector of castes and orders of religious life, well-fitted to protect the southern quarter; beloved of all; possessed of good subjects, was the illustrious Konguṇi-mahādhirāja, Avinīta by name.

His son, born of the beloved daughter of Skandavarman, the lord of Punnāta, with the band of passions (internal enemies) kept under his control by the power of his discipline due to learning, endowed with brilliant valour, with the circle of hostile kings subjugated, having satiated the God of death to his anxious bewilderment by the immolation of a number of sacrificial victims of heroic valour at the altars of various battles fought at Andari, Alattūr, Porulāre, Pernnagara and other places, with the goddess of sovereignty caused to reside for ever with happiness on his broad breast after having with his powerful arm dragged her by her hair though she had been firmly held within the fold of the arms of his own step-brother, expert in the composition of various forms of poetry, stories, and dramas, an incarnation of Vishnugupta in the application of the principles expounded in the science of polity, having surpassed Tumburu, Nārada, Bharatadēva, and Kambalāchārva in commenting on and the application of the principles of the arts of music and dancing; a rival to Rājaputra (?) and Śālihotra in the application of the principles expounded in the sciences of training the horses and elephants; an incarnation of Paraśurāma in the art of using *astras*, *upastras* and other weapons; a real Śamulāsūri in the art of human physiognomy and allied knowledge; equal to Ātrēya, Dhanyantari and Charaka in the knowledge of medical science; an ocean of good qualities the water with his victories and powers exhibited in various places; a Dharmarāja, the embodiment of all the dharmas performed by him such as the construction of temples to various gods, parks and groves, tanks resembling ocean, and other religious and charitable works; a performer of various sacrifices in several sacred places year after year; anointed with the ablution of the consecrated water of the sacrifice called Hiranyagarbha; was the illustrious Konganivridharāja, well-known as Durvīta among hostile Kings, the lord of all Ponnāta and Punnāta:

By him was granted with pouring of water, free of all imposts, the village of Nallāla in the country of Korikunda to Sēnaśarma's father and son, of Bhāradvāja-gōtra, ever practising the 3 Brahman duties, learned in the Taittirīya and excellent teachers, in his 40th victorious year on Wednesday the 15th lunar day of the 1st half of the Vaiśākha with viśākha constellation in the early morning in the presence of the mahājanas of Maṇiyāṭegure, Asimbāla, Nandiyala and other places and before the *chaturvvedyas*.

Here are the verses recited by Manu. (Lines 37 to 39 as in the previous plate). The property of the Brahman is a deadly poison. The ordinary poison does not deserve its name for it kills only one (the eater) while the Brahman's property destroys sons, grandsons and all.

This plate was written by Ghanambâchâryya.

80.

Alûr grant of Ganga yuvarâja Mârasingha dated the Śaka year 721, in the possession of Avalakondappa at the same village.

Seven Plates with ring and elephant seal. size 8½" × 4"

Old Kannada characters and Sanskrit language.

I (b).

1. svasti jitam bhagavatâ gata-ghana-gaganâbhêna Patma-nâbhêna śrīmaj
Jâhnavêya-kulâmalâ-vyômâva-
2. bhâsana-Bhâskarah sva-khâdgaika-²prahâra-khaṇḍita-mahâ-silâ-stambha-
labdha-bala-parâkramô dâruṇârî-gaṇa-
3. vidâraṇôpalabdha-vraṇa-vibhûshana-vibhûshitaḥ Kâṇvâyana-sagôtraḥ śrī-
mat Kogaṇivarṇma-dharmma-
4. mahâdhirâjaḥ tasya putraḥ pitur anvâgata-guṇa-yuktô vidyâ-vinaya-vihita-
vrittaḥ samyak-prajā-
5. pâlana-mâtrâdhigata-râjya-prayôjanô vidvat-kavi-kâncana-nikashôpala-
bhûtô nîti-sâ-
6. strasya vaktri-prayôktri-kusalô³ Dattaka-sûtra-vrittêḥ pranêta śrīmân
Mâdhava-mahâdhirâ-
7. jaḥ tat-putraḥ pitri-paitâmaha-guṇa-yuktô nêka-châturddanta-yuddhâva-
pta-chatur-udadhi-salilâsvâ-
8. dita-yasâḥ śrīmadd Harivarṇma-mahâdhirâjaḥ tat-putrô dvija-guru-dêvata-
pûjana-parô Nârâyana-
9. charaṇânudhyâtaḥ śrīmân Vishṇugôpa-mahâdhirâjaḥ tat-putraḥ Tryam-
baka-charaṇâmbhôruha-rajaḥ pa-
10. vitrikritôttamângah sva-bhuja-bala-parâkrama-kraya-krita-râjyaḥ Kali-
yuga-bala-pankâvasanna-dha-

II (a).

11. rṇma-vṛishô-ddharana-nitya-sannaddhaḥ śrīmân-Mâdhava-mahâdhirâ-
jaḥ tatputraḥ śrīmat Kadamba-kula-gagana-
12. [ga] bhastimâlinah Kṛishṇavarṇma-mahâdhirâjasya priya-bhâginêyô
vidyâ-vinayâtisayaparipûritâ-
13. ntarâtmâ niravagraha-pradhâna-śauryyô vidvatsu prathama-ganyah śrī-
mân Kogaṇi-mahâdhirâjaḥ A-
14. vinîta-nâmâ tat-putrô vijrimbhamâna-śakti-trayaḥ Andari-Âlattûr
Pporuḷare-pernnagarâj⁴ yanêka-
15. samara-mukha-makha-hûtha⁵-prahata-sûra⁶-purusha-pasûpahâra-vighasa-
vihastikrita-Kṛitântâgni-mu-
16. khaḥ Kirâtârjjuniya-pancha-daśa-sargga-ṭikâkârô Durvvinîta-nâmadhêyah
tasya putrô durdânta-
17. vimardda-vimridita-viśvambharâdhipa-mauli-mâlâ-makaranda-punja-pin-
jarîkri⁷ yanâna-charana-yugala-nali-
18. nô Mushkara-nâmadhêyah tasya putraḥ chaturddaśa-vidyâ-sthânâdhigata-
vimala-matiḥ vis⁸êshatô navasê⁹
19. shasya nîtiśâstrasya vaktri-prayôktri-kusalô ripu-timira-nikara-nirâ-
karaṇôdaya-bhâskarah Śrīvikra-
20. ma-prathita-nâmadhêyah tasya putraḥ anêka-samara-sampâdita-vijrim-
bhita-dvirada-radana-kulisâbhi¹⁰

II (b).

21. ghâta-(h — vraṇa-samrûdha-bhâsvad-vijaya-lakshana-lakshikrita-viśâla-
vakahasthalah samadhigata-sakala-sâ-

1. Read *padma*.

2. Read *khadgaika*.

3. Read *kusalô*.

4. Read *pernnagarâdyanêka*.

5. Read *makhîhûta*.

6. Read *sûra*.

7. Read *pinjarîkriyamâta*.

8. Read *visêshatô*.

9. Read *navasêshasya*.

10. Read *kulisâbhigghâta*.

22. strārtha-tatvas sa-mārādhita-trivarggō niravadhya-charitaḥ prathī¹ dinam-
abhivarddhamāna-prabhāvō Bhūvi-
23. krama-nāmadhēyaḥ api cha nānā-hēti-prahāra-pravighaṭita-bhātōram² L-
kavātōtthitāsrig-dhārāsvāda-
24. pramatta-dvipa-śata-charaṇa-kshōda-sammardda-bhīmē sangrāmē Palla-
vendra (h) nnarapatim ajayad yō Viṇandābhi-
25. dhānē rāja Śrīvallabhākhyas samara-śata-jayāvāpta-lakshmi-vilāsaḥ³
tasyānujō nata-narē-
26. ndra-kirita-kōti-ratnārka-didhiti-virājita-pāda-patmaḥ⁴ Lakshmyā sva-
yam-vrita-pa (t) tir Nnavakāma-nāmā
27. Śishṭa (h) —priyō ri-gaṇa-dāruṇa-gīta-kīrttiḥ tasya Kongani-mahārājasya
Śivamārāpara-nāmadhēyasya putrah
28. samadhigata-samasta-sāmanta-makūṭa-taṭa-ghaṭita-bahala-ratnā-(vila) vi-
lasad-amaradhanuṣh-khaṇḍ-maṇḍita-charaṇa-
29. [ka] mala-maṇḍalō Nārāyaṇa-charaṇa-nihita-bhaktiḥ sūra-purusha-
turaganara-vāraṇa-ghaṭa-sanghaṭṭa-dāruṇa-sama-
30. ra-śiraśi⁵ nibitātinaḥkōpō Bhīmakōpaḥ prakāṭa-rati-samaya-samanuvar-
ttana-chatura-yuvati-jana-lōka-dhū-

III (a).

31. rttō Lōkadhūrttaḥ su-durddharānēka-yuddha-mūrdha-labdha-vijaya-
sampad-ahitā⁶ -gaja-ghaṭa-kēsari Rājakēsari
32. api cha yō Gangānvaya-nirmmalambara-tala-vyābhiāsana-prōllasan-mā
[r] taṇḍōri-bhayankaraś śubhakarāḥ
33. sanmārgga-rakshākarāḥ saurājyam samupētya rāja-samitau rājan guṇair
uttamai rāja⁷ Śrī puruṣaś chiram vijayatē
34. rājanya-chūdāmaṇi [h] Kāmō rāmāsu chāpē Dasarat⁸ [h]a-tanayō
vikramē jāmādagnyaḥ prājyaisvareyē Balāriḥ
35. bbahu-maḥaśi⁹ Ravisha prabhutvē Dhanēsaḥ¹⁰ bhūyō vikhyāta-śakti
(s) sphuṭataram akhila-prāna-bhājām
36. Vidhātā dhātṛa śishṭa-prajānām patir iti kavayō yam praśamsanti nityam
sa tu prati-dina-pravṛitta-
37. mahā-dāna-janita-punyāha-ghōsha-mukharita-mandirō darēna Śrī-puru-
sha-prathama-nāmadhēyēna Prithu-
38. vi-konguṇi-mahārājāḥ tat-putrah prātāpa¹¹-vinannita-sakala-mahīpāla-
maulimālā-lālita-charaṇāra-
39. vinda-yugalō n i j a-bhuja-virājita-niśita-kaḷga¹²-paṭṭa-samākriṣṭanista¹³-
dharā-pāla-vallabha-jaya-śrī-samalingita-
40. s samara-mukha-sammukhāgata-ripu-nripati-ghaṭa-kumbha-nirbbhēdanō-
chchhalita-rakta-chchhṭāpāta-pāṭalita-nija-bhu-
41. ja-stambhaḥ ākarṇa-samākriṣṭa-chāpa-chakra-vinirnimukta¹⁴-nārācha-
paramparāpāta-pātītārāti-maṇḍalō bahu-sa-

III (b)

42. mara-samārjjita-jaya-patākā-śata-śabalita-nabhasthalah yasmin prayāta-
vati kōpa-vaśam mahiśē¹⁵ yānti
43. kshaṇād ahita-bhūmibhujō raṇāgrē antrāvali-valaya-bhīṣaṇam Anta-
kasya vaktrāntaram kshataja-karddama-
44. du-[r] nniriksham sa tu śīśirakara-nikara-nirmmala-nija-vaśōrāśi¹⁶-visa¹⁶-
dikṛita-daśa-[di]śā-chakra-samasta-chakravartti-la-
45. kshaṇōpalakshitō nirapēksha-parōpakāra-sampādamaika-vyasanaḥ pra-
varttita-nyāya-bala-samunnūlita-Kali-kā-
46. la-vilasitō nipuṇa-nija-nīti-prayōgā-pahasita-Brihaspatiḥ ku-nripati-ka-
dambuka-kapaṭa-kōti-vighaṭi-
47. ta-dharmnāvalambana- silāstambhāya-māna-charitaḥ satata-pravṛitta-
dāna-santarppita-dvijāti-lōkaḥ
48. prōnmūlita-vikārēna sarva-lōkōpakāriṇā yasva dānēna dignāga-dāna-
dhārā-pyadhah-kritā api

1. Read *pratiḍinam*.
2. Read *bhātōras*.
3. Read *vilāsaḥ*.
4. Read *padmaḥ*.
5. Read *śiraśi*.
6. Read *ahita*.

7. Read *raja*.
8. Read *Dasaratha*.
9. Read *mahasi*.
10. Read *Dhanēsaḥ*.
11. Read *prātāpa*.
12. Read *khaḷga*.

13. Read *samākriṣṭanista*.
14. Read *vinirnimukta*.
15. Read *mahiśē*.
16. Read *visadikṛita*.

49. cha jaṭānām sa[n]ghātaiḥ iha bhuvi kṛitā-nūna-vipadām kalānām ādhārō
budha-jana-hitāpādana-parah guṇānām
50. śuddhānām(m) api niyatam utpatti-bhavanam nripānām nētā yah kavir iti
matam kāvya-kus'alaiḥ durvrigāha-Phanisu-
51. ta-mata-pāra²vāra-pāradṛiśvā pramāṇa-śāstra-śāna-nisātikṛita-dhīra-Dhis-
hāna-sāma-tantra-fatvā-vabōdha-vima-
52. dikṛita-budhō hastini vaktrō dbhava-yati-pravara-matāvabōdhana-gabhi-
ra-matiḥ vidvan-mati-vitati-vikalpita-yā

IV (a).

53. ta³yāta-vichāra-vichakṣhaṇō' ṅgikṛita-turangaṁāgama-prayōga-pariṇatō
dhanur-vvidyāmbhōruha-vana-ga-
54. gana-vikāsana-vidagdha-marīchīmālī nija-nirṇmita-gaja-danta-kalpanāga-
mānalpa-chētā virachita-Sētu-
55. bandha-nibandhanānandita-vipaśchin-maṇḍalas sakala-nāṭaka-vishaya-
sandhi-sandhyāngādi⁴-yōjanā-chaturō
56. nirupama-nija-rūpa-nirjjita-Makaradhvajō Makaradhvaja-guru-c h a r ṇ a-
sarōja-vinamāna-pavitrikṛitō-
57. ttamāṅgaḥ Mudugundūr-nnāma-grāmō-paviśṭha-rāshṭrakūṭa-Chālukya-
Haihayapra-mukha-pravīra-śa⁵
58. nātha-Vallabha-sainya-vijaya-vikhyāpi-ta(h)-prabhāvaḥ api cha Dhōrās-
viyam samantāt pra-
59. balam-upagata-vyāpta-dik-chakra-vālam nirjjityānēka-sankhyair nniśi-
ta-nija-bhujōnmukta-nārācha-jālaiḥ dēv[ō]ya[h]
60. prājya-tējās timiram iva mahat-tivra-bhānur-mmayūkhair ddurvārōdāra-
pātair udayam abhilashan svam nivēśam vivē-
61. śa(h) sa tu Harir iva satata-sambhāvita-dvijapatiḥ sahasra-kirīṇa⁶iva
pratidiva sōchitōdayō bhu-
62. .janga-lōka iva vigata-bhayō ratnākara ivāspṛiśṭha-kaṭankō Duryyō-
dhanōp-yabhinanditārjuna-guṇō vāhi[ni]-
63. patir apyajāḍasayah⁷ śītakarōpyanālin-gitamali[na] bhāvō Rāshṭrakūṭa-
Pallavānvaya-tilakābhyām mū

IV (b).

64. rddhābhishikta-Gōvindarāja-Nandivarṇmā-bhidhēyābhyām samanushṭhi-
ta-rājyā-bhishēkābhyām nija-kara-ghaṭita-paṭṭa-vi-
65. bhūshita-lalāṭa-paṭṭō vikhyāta-vimala-Gangānvaya-nabha[sthala-gabha]
stimālī Kougani-mahārājādhirāja-paramēśva-
66. ra-śrī-Śivamāradēvaḥ tat-putraḥ nija-bhuja-nihita-nisāta-hēti-pata⁸-pāti-
tārāti-varggō⁹-vargga-trayōpā-
67. rjjanārjjitōrjjita-yaśas-santāna-santarppita-samasta-jana-hṛi[da]ya[h] pr-
abhavat-Kali-kāla-bala-vivarddhita-kala[n]ka(m)-
68. vilayana-(kalya)-kalyāṇa-charitaḥ sva-vamśa-viśada-viyad-amśumālī sa-
masta-nīti-sās¹⁰tra-pra(yō)-
69. yōga-pravīṇāgraganyas-turangaṁārōhana naipunya - prīṇita-kshōṇipati-
sutasaha
70. sra-labdha-śādhu¹¹-dlivanir anēka-sangarangasa-śimān¹¹gik¹²rita-jayaśrī-sa-
mālingita-bhujanga-bhōgābha-bhima-bhu-
71. ja-daṇḍaḥ yasmin chhāsati satya-dhāmmi¹³ vimalē rājanvatī mēdini yasmin
in sthairyam upētya brihita¹⁴-balō dha-
72. rmmō' dhikam jṛimbhatē yasyaivābhaya-dāyita' ti-dayitā dōś śālinaś śās-
vati¹⁵ Lakshmyā yatra yaśō-nidhau pa-
73. timatir jātā jagad vallabhē sa tu pitā-maha ivānēka-rāja-hamsa-samsē-
vitaḥ padmavāsas¹⁶ cha Madhumat[h]ana i-
74. va tri-lōkādhipa-vikramākshipta-bali-ripur ahīna-sthīti-ratiś cha Dhūrjjaṭir
Ivāvināśvarēśvara-bhāvō Vīrabha-

1. Read *kuśalaiḥ*.2. Read *pārāvāra*.3. Read *yātayāta*.4. Read *sandhyāṅga*.5. Read *sanātha*.6. Read *kīrīṇa*.7. Read *ajāḍasayah*.8. Read *pāta*.9. Read *pātītārāti*.10. Read *śāstra*.11. Read *śādhu*.12. Read *sangarangalla*.13. Read *simāngikṛita*.14. Read *dhāmmi*.15. Read *bṛimhita*.16. Read *śaśvati*.17. Read *padmavāsa*.

V (a)

75. draś cha Kārtt(h)ikēya iva sakala jagdu-[dī'rita-svāmi-sabda¹ -sakti² -sampa-
pannaś cha mahā-Mêrur jva sva-mahi

76. mādhaḥ-kṛita-mahībhrin-maṇḍalō mahā-satvaś cha ḥapi cha³ Manvādi-
shōḍaś a-mahiśa-guṇānurāgo yaṁ prā-

77. pya vamsi⁴ ti³ -padam jagatō jagāma yasya pratāpa-dahanō⁵ hita-buddhi-
vārddhā-aurvvāyatē narapatēr ati-dūratōpi

78. yaś cha samara-śīrasi⁶ Ramāyatē¹ para-kaṣātrē cha¹ nija-charana-sarasijō-
pajivini janē mitrāyatē ripu-timīra-

79. nichayē cha anēka-prakāra-raṇarānakār dditāntahkaranānām saraṇāyatē
sampadā cha ati-prabhūta

80. mati-nikēta-(ta)tamas-tati-tiraskṛitau pradyōtāyatē nikhila-jagad-anullan-
ghitājñā-sampātau⁵ cha sa-

81. kala-kuvalaya-lō chanānandakaratāya⁶ dvilēsā⁷ yate Hari-vāhana-vinihita-
chittatvē cha api cha

82. yasyaikasyāpi sarvvaṁ jagad api sarushō nāgratastōtum⁸ ištē ditsā-sā-
dbhūta-buddhēr api nava-nighayō⁹ ya

83. sya nālam nripasya jīhrētivābhi-manāt¹⁰ kapaṭa-vijayinām ya[5] śruter
mnāka-dharmā¹¹ jajñē¹ bhi-jñāta-kīrtthis sakala-jaga-

84. tānandanō Mārasinghaḥ yaś cha satata sampādita-kamalānandō¹ py apra-
chandakarah¹ punya-jana-satva-samētō¹

85. py anṛisamsa-mānasah¹ matta-mātaṅga-skanda-lālitō¹ py ati-śuchi-svabhā-
vah priya-dhanur apy amārggaṇah sama-

86. nushṭhita-dandanītir apy amanda-krama-gatiḥ api cha dhūsarikurutē yas-
ya cha [ra] nāmbhōja-jam rajah prana-

87. tānanta-sāmanta-chūḷāmaṇi-madhuvrajā nām¹² tēna Lōka-tripōtrāpara-
nāma-dhēyah¹³ samadhigata-yauva-

88. rājya-padēna bhagavat-sahasrakirāṇa-charaṇa-naḷina-shatcharaṇāyamāṇa-
mā[na]sēna(h) abhūt Bhāradvā¹⁴

89. ja-kulē yatātma¹⁵ yōlayya nāma¹⁵ nara-dēva-pūjvāḥ¹⁷ śāstrāmbhurāśēr¹⁸
parapāradrīśvā satadhvarē¹⁹

90. hūta-Sahasranētra [h] tasmāt payōjād iva Patmajatmā²⁰ Ponnēra-nāma²¹
bhudha-gīta-kīrtti (h) vabhūva²² vā-

91. kṁi²³ dvija-vrinda²⁴ -pūjvāḥ trai²⁵ -latōpāśraya-kalpabṛikshaḥ²⁶ tasyātma-
(s) Śrīdhara-nāmadhēyō dvija-

92. jēndra-pūjyō Narakasya hantā Lakshmī-nivāsōru-bhujāntaraṅgō vabhūva²⁷
chakrankka (ka) rama²⁸ -prabhāvaḥ ḥta-

93. smai śrībhūta²⁹ -l-vidhi-vibitādhara³⁰ Taitriya³¹ -charaṇāya prāvachana-
kalpāya Mānyāpuram adhivasa-

94. tē³² vijaya-skandhāvāre śrīma(ta)-d (y) Yuvarāja Mārasimha ēkavim-
śatyantarēshu sapta-satēshu Saka-var (i) shē-

95. shu samatītēshu ātman (h) pravarddha-māna-samvatsarēshu trishu-
samatītēshu Śrāvāṇa-paurṇamāsvām Sōmava-

96. rē Dhanishṭā-nakshatrē Sōma-grahaṇa-vēlāya³³ Mānyavishayē Koṭṭimba-
nāma grāman sarvva-vādha³⁴ -pari

VI (a)

97. hārōpētam adāt¹ asya sīmāntarāṇi pūrvvaśyān² diśi Magagere dakshi-
nasyān diśi Sisal-gundi pa-

98. śchimaśyān diśi nerittore uttarasyāndiśi Bārobbē Arcyāḷatore kopālī-
pilgi Gāḷvateṇṭāru-

99. l kūḷittu³⁵ asya dānasya sākshināḥ Shanna vati-sahasra-vishaya-prakṛi-
tayaḥ yō-syāpabarttā lō-

1. Read <i>sabda</i> .	13. Read <i>nāmadhēyēna</i> .	25. Read <i>trai</i> .
2. Read <i>Sakti</i> .	14. Read <i>Bharadvāja</i> .	26. Read <i>kalpabṛikshaḥ</i> .
3. Read <i>vismṛiti</i> .	15. Read <i>yatātma</i> .	27. Read <i>babhūva</i> .
4. Read <i>Rāmāyati</i> .	16. Read <i>nāmā</i> .	28. Read <i>chakrankka-soma-prabhāvaḥ</i> .
5. Read <i>sampattau</i> .	17. Read <i>pūjvāḥ</i> .	29. Read <i>prabhūta</i> .
6. Read <i>lōchanānandakarātṇāyām</i> .	18. Read <i>śāstrāmbhurāśēr</i> .	30. Read <i>vichādhvaraya</i> .
7. Read <i>dvijēśāyatē</i> .	19. Read <i>satadhvarē</i> .	31. Read <i>Taittiriya</i> .
8. Read <i>sthātum</i> .	20. Read <i>Patmajatmā</i> .	32. Read <i>adhivasatā</i> .
9. Read <i>nighayō</i> .	21. Read <i>nāmā</i> .	33. Read <i>vēlayam</i> .
10. Read <i>jīhrētivābhimānāt</i> .	22. Read <i>babhūva</i> .	34. Read <i>bādha</i> .
11. Read <i>naka-dhārmām</i> .	23. Read <i>śānti</i> .	35. Read <i>pūrvvasānāntā</i> .
12. Read <i>madhuvratān</i> .	24. Read <i>vrinda</i> .	36. Kannada language.

100. bhân mōhāt pramādēna vā sa pañchabhir mmahādbhiḥ pātakai samyuktō
bhavati yō rakshati sa punya-bhāg bhava-
101. ti api chātra Manu-gītā ślōkā || sva-dattām para-dattām vā yō harēta
vasundharā [m] shashti-varsha-saha
102. śrāṇi viśtāyām jāyatē krimiḥ | svan dātum su-mahachhakyam dūḥk-
ham anyasya-pālanam dā-
103. nam vā pālanam vēti d (h) ānāchchhrēyōnupālanam | bahubhir bba-
sudhā¹ bhuktā rājābhis Sagarad(h)ibhiḥ yasya.
104. yasya yadā bhūmi (s) tasya tasya tadā p [h] a-lam || brahmasvan tu
visham ghōram na visham visham uchyatē visham ē-
105. kâkinam hanti brahmasvam putra-pautrikam sarvva-kalâdhârabhûtai
chitra-kalâbhijñēna Viśvakarmamâ-
106. chāryyēnēdam śāsānam² likhitam | | api cha Paṇu vi-vishayē Paṇuvi-
mahâ-tatākasya adha-

VI (b).

107. stād dvādaśa-nivarttanam vṛiḥi-kshē tram dvādaśa-nivarttanām
krishṇa-bhūmim cha pradadau | | |
108. kuruvalē-vishayē Vaydūt³-sahitō Ālūr-nuāma grāmaḥ udaka-pūrvvakam
adāyi pratha (ma) m mūdāṇa-śime⁴ di
109. kopāla tenkāṇa-pallam kuruḷ gongālā pallam kandaḷmoraḍi tenkāy-pola
elle Ālabaggiḍi.
110. yā Baḍagāyolbe Goḷuran-mealṭibe-Puṇisegāyvelapūnise Pūlikere Kādam-
kaṇṇoraḍi.
111. vādi Komaramangala kere pallam Pulpadiyin Paḍuvāyolbe Pasuṇḍ
geryē Tenkā-
112. ykaḍegō-ḍu Pallageryē pallam Kaḍavappaḍiyā Paḍuvāyolbe Tallā-
gatigere-
113. yā-pallam-eṁbadaṇṇā paḍēyam besadavange are-āḷ teruvodu sri¹

Translation.

(Lines 1-15 as in the former plates).

(Line 16).

The commentator on the 15th sarga (15 sargas ?) of the Kirātārjunīya, was Durvinīta by name.

(Line 17).

His son, with his lotus feet rendered yellow with the fragrant pollen of the garlands worn on the heads of hostile kings trampled down in fierce battles was Mushkara by name.

(Lines 18-19).

His son, with his mind rendered pure by his learning of the 14 branches of knowledge, unrivalled in every respect, expert among persons well-versed in the theoretical exposition and practical application of the science of polity, a rising sun in dispelling the thick darkness the hostile kings, was the well-known Śrī-vikrama.

(Lines 20-27)

His son possessed of the scars of wounds made by the tusks of elephants in countless battles, with his broad breast marked with the signs of victory shining from out of the wounds; well-versed in the contents of all the śāstras; devoted to the three pursuits of life; endowed with spotless character, with power growing day after day; was Bhūvikrama by name. Also was he known as Śrīvallabha who with the splendour of victories in a hundred battles conquered the Pallava king in the battle of Viḷanda, fierce with the trappings of hundreds of elephants intoxicated with the blood gushing out from the broad breasts of hostile kings pierced with a number of weapons.

His younger brother with his lotus feet brilliant with the rays coming out from the sun-like gems inlaid in the diadems of kings prostrating before him

1. Read *vasudhā*.

2. Read *śāsānam*.

3. Read *Vaydeun* (?)

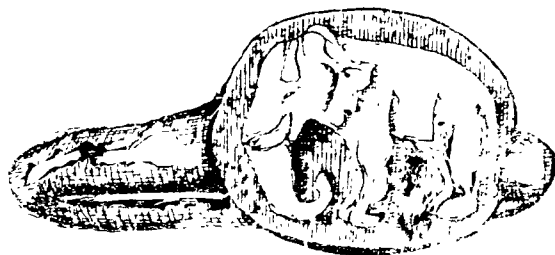
4. The rest is in Kannada language.

ALUR PLATES OF THE GANGA YUVARAJA MARASINGHA.

VI A

[illegible]

VI B

[illegible]

chosen of her own accord as her spouse by the Goddess of wealth was Nava-kâma by name, *Śiṣṭāpriya* (beloved of the good) and with his fame sung by hosts of enemies.

(Lines 28-37.)

The grandson of Navakâma Konguni-mahâdhirâja known also as Śivamâra; with his lotus feet shining with the band of rain-bows formed of the rays issuing out of various gems inlaid in the diadems of all the feudal chiefs brought under his control; devoutly contemplating on the feet of Nârâyana; raging with fury in front of war horrid with the assault of horses, heroes, men and elephants; terrific in anger; no less a captivator of the glances of young women the most skilled in the joyful art of love than a subduer of the world; laden with spoils of victory gained over the hostile kings; a lion among kings; moreover, a sun greatly illuminating the clear firmament of the Ganga race, a terror to hostile kings, a protector of the fortunate ways of good men, having obtained a good kingdom, a king of superior qualities among all kings, ever victorious is the king Śrîpurusha, a head jewel among princes; To women a Kâma (Cupid, in the use of the bow the son of Daśaratha, in valour the son of Jamadagni, in great wealth Indra, in great glory the sun, in sovereign power Kubêra; of a mighty and splendid energy, the benefactor of all living beings, whom the poets daily praise as the protector of the people specially created by Brahma. He also the middle of whose palace echoed the sounds of holy ceremonies which accompanied his daily rich gifts was Śrîpurusha; the first so named Prithvikonguni-mahâdhirâja.

(Lines 38-64.)

His son, with his two lotus feet decked with the garlands on the crowns of kings subdued by his valour, embraced by the goddess of victory forcibly dragged away by means of his sharp bright sword in his arm from hostile kings with whom she so long resided; with his pillar-like arm streaked red with drops of blood oozing from the temples of elephants of opposing hostile kings, split open in front of battle; having his enemies overthrown with showers of arrows shot from his bent bow drawn as far as his ear; having the sky filled with hundreds of banners declaring his victory in innumerable wars; a king before whose rage, the hostile kings go into the mouth of the god of death, horrid to behold filled with turning entrails and streams of blood; lighting up also the ten cardinal points with the glory of his fame as spotless as the rays of the moon; desirous only of benefitting others without seeking any benefit himself; having by his administration of justice rooted out the evil practices of the Kali age; so skilful in the application of his own political theories as to bring shame to Brihaspati; possessed of character like a stone pillar for the support of dharma destroyed by the myriad deceits of the host of evil kings; having gratified the world of the twice-born with his constant bestowal of gifts; he whose donations free from all motives and beneficial to all the world exceeded the pouring forth of water by the regent elephants. Moreover by a band of idiots was he thrown in a place of endless calamity; he was the supporter of fine arts, engaged in doing good to the learned, the true birth-place of pure good qualities, a leader of kings, a poet-thus was he praised by experts in poetical composition. A distinguished sailor able to reach the other shore of the unfordable ocean of Pāṇini's grammar, possessed of firm intellect which is a touch-stone to test the science of logic; possessed of a thorough knowledge of the art of elephant-training, with which he put down the pride of those learned in that art; endowed with profound knowledge in expounding the system of the great ascetic born from the mouth of a female elephant; an expert in discussing the new enquiries into many subjects proposed by the learned; perfect in the science of the management of horses; a sun in causing to unfold the lotus garden the science of archery; possessed of intellect sharpened on account of his own creation of a new treatise on the various uses of the tusks of elephants; the author of a work called *Sêtabandha*; gratifier of the learned; an expert in the application of the principles of a dramatic composition of various kinds; possessed of a beautiful form surpassing that of Cupid; with his head purified by bowing at the lotus feet of Cupid's father (Vishnu); famous for victory over the Vallabha army consisting of the Râshṭra-kûṭa, Châlukya, Haihaya and other brave leaders encamped at the village called Mudugundûr. Dhora's cavalry not only the most powerful in all regions but also the most widely spread in all quarters, he conquered by the showers of innumerable sharp arrows discharged by his arm; this king of exceeding glory like the sun

with his invincible rays dispersing the darkness, certain to rise, entered into his own sphere. He too was like Hari ever revered by *dvijapati* (Brahmans, and Garuda); like the sun duly rising every day, like the world of serpents free from fear (or fearing Garuda); like the ocean unsoiled; though Duryôdhana (a strenuous fighter) yet appreciating the qualities of Arjuna (praised like Arjuna); though the ocean (commander of armies), yet not a refuge for water (fools); though the moon (of patient disposition) yet not united with spots; By the ornaments of the Pallava and Râshtrakûta, the crowned kings named Gôvindarâja and Nandivarmma was his head wound round with a white piece of cloth (a symbol of coronation) with their own hands.

(Line 65.)

A sun in the clear firmament of the famous Ganga line, Konguṇi mahârâjâdhirâja-paramêśvara, the illustrious Śivamâradêva.

(Lines 66-83.)

His son, with hosts of enemies destroyed by the strokes of the sharp sword held in his arm, with his subjects gratified with his having gained a lasting fame acquired from his following the three pursuits of life; possessed of character powerful enough to destroy the strong dirt of the Kali age; a sun to the wide-spread sky his own race; foremost among those who understand and practise the science of politics; applauded with the shouts (of well-done) by princes on witnessing his skill in riding horses; with his mighty and serpent-like arms encircling the goddess of Victory on many a battle-field. During his righteous reign the earth had a virtuous king in him. As his valour increased to the full, dharma was greatly promoted; valiant soldiers, as many as he required ensured his safety; and the universally loved Lakshmi uniting with him had a befitting consort. He too like Brahma was ministered by many a royal swan (princes); the lotus (goddess of Wealth) was his dwelling; Like Madhumathana (Vishnu) he filled the three worlds with his three paces, his great valour, and put down Bali (powerful enemy); reposed on the king of serpents (in majestic state). Like Dhûrjati he had an unfading lordship and was Virabhadra (was a firm hero). Like Kârtikêya he was celebrated in all the world as lord, was possessed of Śakti (energy). Like the great Mêru he overtopped all the other mountains (Kings) and had great magnitude (honor). Also, beholding the brilliance of his qualities, the world forgot the glory of Manu and other sixteen emperors; the flames of his valour burn like a submarine fire in the ocean the mind of the enemies even at a distance. He was like Râma not merely in front of battle but also with regard to the honor he showed to others' wives. He was *Mitra* (friend and sun) not only to those who depended on his lotus feet for their subsistence but also to the massive darkness the hostile kings; was a refuge not only to those who anxiously prayed for his mercy after discomfiture in the battlefield but also to wealth; was a Pradyôta (Sun and also a King of that name) not only in expelling darkness inherent in the mind of the learned but also in enforcing the world to obey his commands; he was a *dvijêsa* (the moon and also a brahman) not only in pleasing women of lotus eyes (and blue water lilies) but also in fixing his mind on Vishnu. Also, he before whom when in fury the whole world was not able to stand, to whom while making gifts even the nine treasures were insufficient, who regards as a shameful thing to imitate, the exploits not only of those who won their battles by treachery but also of such heroes as attained to heaven by dying in battle-field, a man of wide fame, joy of all world was Mârasimha.

(Lines 84-88.)

Though causing joy to lotuses (goddess of wealth) he was not the sun (not imposing heavy taxes); though associated with the power of demons (the good) he was of no cruel mind; though sporting on the backs of rutting elephants (intoxicated Chandâlas) he was of pure habits; though fond of having a bow he had no arrows (no beggars to trouble him); though administering justice according to science of polity (though inflicting cruel punishment) he was of fierce movement. Also he was a king the pollen of whose lotus feet soils (or blackens) the mass of nectar issuing forth from the garlands on the heads of feudal chiefs bowing at his lotus feet.

He was Lôkatrinêtra by name; installed on the seat of Yuvarâja, with his mind sporting as a bee over the lotus feet of the sun-god.

(Lines 89-100.)

There was in the gôtra of Bhâradvâja, a man of pure character, Târaiya by name, worshipped by kings and well-versed in ocean-like Sâstras, and performer of many sacrifices to the gratification of Indra. From him was born like Brahma from lotus, a Brahman Ponnêra by name praised by the learned.

He was eloquent, worshipped by Brahmans and was a support to dharma like the celestial tree to its creepers. His son was named Śrîdhara, worshipped by Brahmans and destroyer of hells, possessed of a broad breast, the abode of Lakshmi, as great as Vishnu.

To him, who has performed sacrifices according to rules, a follower of Taittirîya school, a worthy teacher resident of Mânyapura, the illustrious Yuvarâja Mâra-simha in his victorious camp, there having elapsed seven hundred and twenty one years of Śaka era, there having also expired 3 years of his prosperous reign, on Monday, the full moon day of the month of Śrâvana with Dhanishta constellation, on the occasion of a lunareclipse, made a gift of the village Kottēmba in the country of Mânya free of all imposts. Its boundaries are as follows: To the east Magagere; to the south Sisalgundi; to the west Neriltore; to the north Bârobbe, Areyâlātere Kopālimpilgi Gālvateṇṭaru

Witnesses to this gift are the people of the 96,000 territory. Whoever takes this gift away either with greed or carelessness will be guilty of five great sins. Whoever maintains it will be meritorious.

Lines 101-105 (Imprecatory verses as in former grants).

Line 106: This was engraved by Viśvakarṇmâchârya.

Lines 107 113: seem to be later additions though characters are of the same period.

81.

Chûkuṭṭûr grant of Simhavarma of the Ganga dynasty in the possession of Subba Rao, shanubhog of Jangamakôte in the same hobli.

Five plates : Elephant seal : size : 8½" × 2".

I (b). 1. svasti

2. jitam bhagavatâ gata-ghana-gaganâbhêna Padmanâbhêna śrîmaj-Jâhna-
vêya-kulâ-
3. mala-vyôma-bhâsana-bhâskarasya . sva-bhuja-java-jaya-janita-sujana-jana-
pada-
4. sya dâruṇâri-gaṇa-vidâraṇa-raṇôpalabdha-vraṇa-bhûshaṇasya Kâṇvâyana-
sagôtrasya.

II (a).

5. śrîmat-Konkaṇivarṇma-dharmma-mahâdhirâjasya putrasya pitur anvâ-
gata-guṇasya
6. nânâ-sâstrârththa-sadbhâvâdhigama-praṇita-mati-viśêshasya nîti-sâstrasya
vaktri-pra-
7. yôktri-kuśalasya samyak-prajâ-pâlanamâtrâdhigata-râjya-prayôjanasya śrî-

II (b).

8. man Mâdhava-mahâdhirâjasya putrasya Kṛishṇavarmmâdhirâjasya anê-
kaguṇa-
9. ratnâlamkṛita-śarîrasya priya-tanayêna sura-tanayôpama-jvalach-chhritê
jasâ.
10. nânâ-sâmparâya-samarâvagâhanôpa-labdâyudha - dhârôllikhita - śikhari-
śikharôpa-

III (a).

11. ma-pravṛitta - pîna-bhuja - dvayêna svapitri-pitâmaha-guṇa-samyuktêna
ramanîya-
12. sphuṭa-laṭaha-gambhîrôdâra-mṛidubhâshêna sva-kula-lalâma-kaipêna
śrîmat Si-
13. ngavarmma-mahâdhirâjêna nirabhi-sandhyâ-niśrêyasârtham Kaiva-
ra-vishayê Chû.

III (b).

14. kuṭṭūr-nāma grāmaḥ Viramangala-sahitaḥ Kausika-gôtrāya Kumāra-sa-
 15. rmmaṇē Kṛishṇātrēya-gôtrāya Īśvara-sarmmaṇē Agni-sarmmaṇē cha Kā-
 16. śyapa-gôtrāya Īśvara-sarmmaṇē Bhāradvāja-gôtrāya Svāmīsarmanē Kā-

IV (a).

17. śyapa-gôtrāya Dattaśarmmaṇē Kausika-gôtrāya Kāṭṭīsarmanē Kuts-
 a-gô-
 18. trāya Bhava-sarmmaṇē Viṣṇuśarmmaṇē cha Kausika-gôtrāya Āryyaś-
 armaṇē.
 19. Kaundinya-gôtrāya Mahēśvara-sarmmaṇē Kāśyapa-gôtrāya Varasarmma-
 Sômasarmma- (ṇô) bhyām.
 20. Bhāradvāja-gôtrāya Nandīsarmanē Harita-gôtrāya Peddasarmmaṇē
 Vatsa-gôtrāya

IV (b).

21. Durgasarmmaṇē Kaundinya-gôtrāya Sēnaśarmmaṇē Āryyaśarmmaṇē cha
 êtân puraskṛitya
 22. chatuṣ-saptatibhyaḥ Brāhmaṇēbhyāḥ (da) yama-niyama-tapa-svâddhyâya-
 yajana-yâjanâddhyaya-
 23. nâdhyâpana-śâpânugraha-sâmartthyēbhyāḥ apratima-raṇa-śûrasya Vira-
 varmma-yuvarâjasya.
 24. priyânujasya aurddhavadē¹śikârttham svajanma-nakshatrē Mârggaśīrsha-
 māsē Kṛishṇa-pakshē Aṣṭamyām.

V (a).

25. Chitrâyām brahmadēya-kramēṇâdbhir dattah¹ harttâ pañcha-mahâ-
 pâta-ka-samyuktô bhavati.
 26. bahubhir vvasudhâ bhuktâ râjabhis Sagarâdibhiḥ yasya yasya yadâ
 bhûmisa tasya tasy tadâ phalam¹ svaṃ dâtum su-
 27. mahachchhakyam duḥkham anyârttha-pâlanam¹ dânam vâ pâlanam
 vêtī dânach-chhrēyônupâlanam¹ sva-dattâm para-dattâm vâ yô harēta.
 28. vasundharâm shasṭī-varsha-sahasrâṇi ghôrē tamasi varttatē Apâpēna
 Bânapurēsēna likhitēyam tāmra-paṭṭikâ.

Translation.

(Lines 1-5.)

Be it well. Victorious is the adorable Padmanâbha resembling the cloudless sky. A sun illumining the clear firmament of the Ganga family, possessed of territory inhabited by good people and conquered by the victorious speed of his arms, adorned as with ornaments with wounds received while cutting down the hosts of his fierce enemies, born of the Kânvâyanasagôtra (was) the illustrious Konguivarma-dharmma-mahâdhirâja.

(Lines 6-7.)

His son inheriting the qualities of his father, possessed of a keen intellect disciplined by the deep study of different śâstras, an expert among persons well-versed in the theoretical exposition and practical application of the science of polity, having obtained the honours of the kingdom only for the good government of his subjects was the illustrious Mâdhavamahâdhirâja.

(Lines 8-9.)

His son was Kṛishṇnavarmanâdhirâja by name, adorned as with gems with countless good qualities.

(Lines 10-25.)

By his beloved son, possessed of splendour equal to that of Indra's son, with his arms round and big like the summit of a mountain marked with scars of wounds received in numberless battles, inheriting the qualities of his father and grandfather, possessed of speech as sweet and dignified as the distinct sound of the beautiful musical instrument called *Lataha*, crest gem of his family, Simhavarmma-mahâdhirâja by name, is granted with pouring of water as a *brahmadēya*

1 Read *aurdhvadehikârttham*.

CHUKUTTUR PLATES OF GANGA KING SIMHAVARMA.

I B

၁
 နိဗ္ဗာန်တော် ကမ္ဘာလကမ္ဘာလ ပဉ္စမလ နိဗ္ဗာန်တော်
 နိဗ္ဗာန်တော် ကမ္ဘာလကမ္ဘာလ ပဉ္စမလ နိဗ္ဗာန်တော်
 နိဗ္ဗာန်တော် ကမ္ဘာလကမ္ဘာလ ပဉ္စမလ နိဗ္ဗာန်တော်

II A

နိဗ္ဗာန်တော် ကမ္ဘာလကမ္ဘာလ ပဉ္စမလ နိဗ္ဗာန်တော်
 နိဗ္ဗာန်တော် ကမ္ဘာလကမ္ဘာလ ပဉ္စမလ နိဗ္ဗာန်တော်
 နိဗ္ဗာန်တော် ကမ္ဘာလကမ္ဘာလ ပဉ္စမလ နိဗ္ဗာန်တော်

II B

နိဗ္ဗာန်တော် ကမ္ဘာလကမ္ဘာလ ပဉ္စမလ နိဗ္ဗာန်တော်
 နိဗ္ဗာန်တော် ကမ္ဘာလကမ္ဘာလ ပဉ္စမလ နိဗ္ဗာန်တော်
 နိဗ္ဗာန်တော် ကမ္ဘာလကမ္ဘာလ ပဉ္စမလ နိဗ္ဗာန်တော်

III A

နိဗ္ဗာန်တော် ကမ္ဘာလကမ္ဘာလ ပဉ္စမလ နိဗ္ဗာန်တော်
 နိဗ္ဗာန်တော် ကမ္ဘာလကမ္ဘာလ ပဉ္စမလ နိဗ္ဗာန်တော်
 နိဗ္ဗာန်တော် ကမ္ဘာလကမ္ဘာလ ပဉ္စမလ နိဗ္ဗာန်တော်

CHUKUTTUR PLATES OF GANGA KING SIMHAVARMA—concluded.

III B

ಶ್ರೀಮತ್ಪ್ರಸಾದೇನ ಸಿದ್ಧಾಂತವಿಠಲಾಚಾರ್ಯ
ಪ್ರಸಾದೇನ ಸಿದ್ಧಾಂತವಿಠಲಾಚಾರ್ಯ
ಪ್ರಸಾದೇನ ಸಿದ್ಧಾಂತವಿಠಲಾಚಾರ್ಯ

IV A

ಶ್ರೀಮತ್ಪ್ರಸಾದೇನ ಸಿದ್ಧಾಂತವಿಠಲಾಚಾರ್ಯ
ಪ್ರಸಾದೇನ ಸಿದ್ಧಾಂತವಿಠಲಾಚಾರ್ಯ
ಪ್ರಸಾದೇನ ಸಿದ್ಧಾಂತವಿಠಲಾಚಾರ್ಯ

IV B

ಶ್ರೀಮತ್ಪ್ರಸಾದೇನ ಸಿದ್ಧಾಂತವಿಠಲಾಚಾರ್ಯ
ಪ್ರಸಾದೇನ ಸಿದ್ಧಾಂತವಿಠಲಾಚಾರ್ಯ
ಪ್ರಸಾದೇನ ಸಿದ್ಧಾಂತವಿಠಲಾಚಾರ್ಯ

V A

ಶ್ರೀಮತ್ಪ್ರಸಾದೇನ ಸಿದ್ಧಾಂತವಿಠಲಾಚಾರ್ಯ
ಪ್ರಸಾದೇನ ಸಿದ್ಧಾಂತವಿಠಲಾಚಾರ್ಯ
ಪ್ರಸಾದೇನ ಸಿದ್ಧಾಂತವಿಠಲಾಚಾರ್ಯ



grant for the attainment of bliss not easy to be acquired by actions done with motive, the village Chûkuttûr together with the village Vîramangala situated in Kaivara country to Kumârasarmma of Kausika-gôtra, Îsvarasarmma and Agnisarmma of Krishnâtrêyagôtra, Îsvara-sarmma of Kâsyapa-gôtra, Svâmisarmma of Bhâradvâja-gôtra, etc., and others, altogether 74 Brahmans, possessed of the power to curse or bless and experts in performing sacrifices and officiating in the sacrifices of others, learning and teaching and remarkable for their self-restraint, control of senses, penance and daily study, on the occasion of the funeral rite of his beloved younger brother Viravarmma-yuvarâja, a matchless warrior, on the eighth day of the dark half of the month Mârgasîrsha with the constellation Chitra, his own birth star.

(Lines 26-28.)

The confiscator will be guilty of the five great sins. By Sagara and several other kings has the land been enjoyed. The fruit thereof was assigned to him who happened to be in charge of the land for the time. It is very easy to give away what is one's own but it is hard to protect what belongs to others. Among the two, gift and protection, protection is far better than gift. Whoever takes away the land granted either by himself or by others will live sixty-thousand years in fierce darkness.

By Apâpa, the lord of Bânâpura is this copper-plate grant written.

82.

On a stone lying near the house of Dêvanhalli Nanjappa at the same village.

Size 2'-0" × 1'-6".

Kannada language and characters.

1. Dhâtu samvatsara
2. luvaga-nâyakage Kuru-
3. barahalli bhûmiyalli
4. hola yinâmu ko-
5. ttudake hâkida sâsana
6. idake tapidavaru tan-
7. de tâya konda pâpa-
8. ke hôharu.

Note.

This records the grant of a land in the village Kurubarahalli to luvaganâyaka in the year Dhâtu. It ends with the usual imprecation.

83.

On a stone lying buried in the ground near the road leading to Kolar near the same village.

Size 5'—0" × 1'—3".

Kannada language and characters.

1. Mirja Madakari-
2. sâhêbaru
3. Akshaya sam Â-
4. shâdha ba 11 Mi-
5. rja sâhêbaru Su-
6. barâyaru Erakej
7. Nâgappa Bânajiga
8. Tammanâgaurâ gâvuðara
9. Kâlinâyaka
10. i raddigalu
11. Chimmeyada Iru
12. Muduvîra Bayira-
13. nâyaka talavâraro-
14. lge koṭṭa Dâsari Tim-

15. manāyaka Bāsenā-
16. yaka modalāda nā-
17. ḍavara munde Janga-
18. makôte sthalāda kâ-
19. mâṭa sêruvagâ-
20. ra Gurapage ko-
21. ṭa nettaru ko-
22. dage mānya
23. hola kham 1½

Note.

This inscription records the grant of 1½ khaṇḍugas of land as nettarukodage (rent-free land granted for service rendered in the battle-field at the cost of life) to a mason Gurapa of Jangamakôte by a Mahammadan officer called Mirja Madakari-ṣaheba in the presence of Subarāyaru, Erake Nagappa, Banajiga Tammaṇṇagauda etc., and other (chief) people of the *nāḍu* (country) on the 11th lunar day of the dark half of Āshāḍha in the year Akshaya.

84.

SRINIVASPUR TALUK.

Copy of an inscription in the possession of Nāgarājayya at Śrīnivāsapur

svasti śrī vijayābhyudaya S'ālivāhana śaka varushambulu 1644 aguneti Śubha-
kṛitu samvatsara Vaiśākha śu 15 Achyuta-gôtrôdbhavul aina śrīman mahānāyakā-
chāryul ayina Tāṭigôṭa Raghunāthanāyakula prapautrulayina Rāmappanāyakula-
vāri pautrul ayina Kadiripati Rāyanāyakalu ichchina śāsanamu Bhāradvājagôtra-
pavitrilayina Yajuśśakhādhyāyulaina Rājagôṭa Timmappagāri pautrulayina Nāga-
rasappagāri putral ayina Nīlakanthappaku vrāyinchī ichchina dharmasāsana-kra-
mam etlannanu Penugonḍa-dāri Gūḍūri gāriku
yam kâniki chele Tāḍigôṭa grāmānku chelle . .
. kādārambha nīrārambha maravaḷi phala vṛikshamulu jala-taru-
pāsbhāna akshīni āgāmi siddha sādhyambul aneti aṣṭa-bhōga-tējasvāmyalu kūḍa
dānādhikraya-bhōgya sa-hiraṇyōḍaka-dāna-dhārā-pūrvakamugā
mī-putra-pautra-pāramparyamugā āchandrārka-sthāyigā anubhavinchur ani śrī-
Rāmārpitamugā yichchināmu ganuka yī
grāmam cheruva kindā grāmanattam māḍi

Note.

This is said to be a copy of an inscription the original of which is not forthcoming. It records that the mahānāyakachārya Kadiripati Rāyanāyaka of Achyuta-gôtra, grandson of Rāmappa Nāyaka and great grand-son of Tāḍigôṭa Raghunātha Nāyaka granted the village Tāḍigôṭa with all rights of possession and inheritance to Nīlakanthappa of Bhāradvājagotra and Yajuśśakhā, son of Nāgarasappa, grand-son of Rājagôṭa Timmappa. The date of the grant is the 15th lunar day of the bright half of Vaiśākha in the year Śubhakṛitu, 1644th year of Śālivāhana era correspond-
ing to April 19, A. D. 1722.

85.

On two fragmentary stones lying in the site of the deserted village Aralukôte in Śrīnivāsapur hobli.

Size 2'—0" × 1'—3".

Old Kannada characters and language.

1. svasti śrīman śrī-purusha-
2. mahārājar prithuvī-rājyam
3. geye Durggamār Eṇeyappa-
4. Kovalāla-nāḍ āle Vaddipe-
5. nīmaneyu bēḍikondu paṭṭamga-
6. ṭṭi koṭṭudu sarvva-parihāram
7. paḍir-kkaṇḍuga kaḷani koṭṭar ida-
8. n aḷivon paṇcha-ma[hā]-pāt-
9. akan akku

Translation.

Be it well. While the illustrious Śrīpurushamahārāja was ruling over the earth and while Durggamāra Ereyappa was ruling over Kovaḷālanāḍu (Kolar), Vaddipenimane made a grant with the permission of the king of a plot of rice field of the sowing capacity of 10 Kaṇḍugas free of all taxes. Whoever takes this away will be guilty of the five great sins.

Note.

The inscription is not dated and belongs to the reign of Ganga King Śrīpurusha (Circa A. D. 788). The grantee's name is not mentioned in the inscription. The connection of the word *paṭṭamgaṭṭi* "having installed" is not clear.

86.

On a fragmentary stone in the bed of the Gummareddipalli tank on the way to the village Daḷasūr in Śrīnivāspur hobli.

Size 2'—6" × 2'—6".

Old Kannaḍa language and characters.

(A few letters in each line of the inscription are effaced).

1. yu Nūreṇṭūro
2. mahāsvāmi nā
3. sahasaśāli Nandivarṃmābhi
4. ṇḍagaḷa nad aḷva Mūnūrvvaru Avvaniyūr Bôgādiya-
5. rum mēdiniyumam koṇdar endu idiroḷu iddu Mūnūrvva-
6. ru Modeya pervvaḷar ānt uyd aṭṭe Mūnūrvva-ru maha
7. . . . dake bhūmi aga vesasalpāṭṭudu nettarppaḍi-
8. idan aḷivon Vāraṇāsiyan aḷida mahāpātakana-
9. dan salisidōn

Note.

The line recording the date has disappeared except the word *nūreṇṭu*. It may probably belong to the 8th or 9th century A. D. It records the death of the three hundred in their fight against the heroes of the village Mode led by Nandivarṃma of great valour to rescue the country from the invasion of the three hundred together with the inhabitants of Avvaniyūr and Bôgādi. It also records the grant of some land in memory of the dead. Who granted the land and to whom it was granted is not clear. The inscription ends with the usual imprecation.

87.

On a stone set up in the field of Muniyappa at the village Yaldūr in Yaldūr hobli.

Size 3'—0" × 2'—0".

Kannaḍa language and characters.

1. Sidhārti-saṃvatsarada
2. Āśvīja ba 10 lu Krishṇapa-gau-
3. ḍagaḷu Virū[pa]ksha Basavayya-
4. ge koṭṭa bhaṭavṛitti hola mānya
5. yī holake āru tapidaru
6. tande konda pātakanu Bāṇarāsī
7. yali gōva konda pāpadali hōru

Note.

This inscription records the grant of a land as *bhata-vṛitti* mānya to Virūpaksha Basavayya on the 10th lunar day of the dark half of Āśvīja in the year Sidhārti.

88.

On a stone set up in the old site of the village Sîgepalli in the same hōbli.

Size 5'—0" × 2'—0".

Kannada language and characters.

1. svati śrī vijayābhyuda-
2. ya S'ālivāhana śaka varu-
3. shangalu 1570 neya Sarva-
4. dhāri-samvatsarada Pushya-māsa
5. uttarāyana sankrānti
6. || śrīman mahānāyakāchā-
7. rya Raghupati-nāyakaru
8. Yaladūra Goṭṭakunṭe-grāma-
9. vanu śilā-śāsana mādi
10. koṭṭa kramam ent endare Kōlālasti-
11. mege saluva Yaladūra Kōḍaṇḍa Rāmayya-
12. dēvarige Goṭṭakunṭe-grāmavanu sahi-
13. raṇyōdaka-dāna-dhārā-pūrvakavā-
14. gi koṭṭa yī grāmavondu
15. yī grāmake saluvanta

(Back.)

16. jala-taru-pāshāṇa-akshini-āgā-
17. miyashta-bhōga-tējasvāmyavanu
18. āgumādikonḍu ā dēvara pūje . . .
19. sukhavāgi naḍasikonḍu bāhodu
20. idake sākshigalu sūrya-
21. chandrādigaḷu Kōḍaṇḍarāma
22. mangalam ahā śrī śrī śrī

Note.

This inscription records the gift of the village, Yaldūr Goṭṭakunṭe, situated in Kōlalasime to God Kōḍaṇḍarāmayyadēvaru by the *mahānāyakāchārya* Raghupati Nāyaka. The date of the gift is Uttarāyana-sankrānti, the 11th lunar day of the dark half of the month Pushya in the year Sarvadhāri, 1570th year of Śāli-vāhana era corresponding to December 29, A. D. 1648.

89.

On a stone set up in the site of the Tirumaladēvaru temple at Goṭṭakunṭe in the same hobli

Size 5'—0" × 3'—6".

Kannada language and writing.

1. śubham astu svasti śrī vijayābhyudaya Śālivāhana śaka varshangalu
2. 1488 neya Krōdhana samvatsarada Kārtika śu 12 lū śrīmat
3. mahārājādhirāja rājaparanēśvara śrī virapratāpa śrī Vira Sadā-
4. śiva-rāya-mahārāyaru prithvī-sāmrājyam māḍutta idali a-
5. kilāṇḍa-kōṭi-brahmaṇḍa-nāyaka Yaladūra Śrīranganā-
6. thadēvara Śrī-bhaṇḍārake Achyuta-gōtrōdbhavar āda mahānāyakā-
7. chāryar āda Rālakōṭe Aravindanāyakara . . . Nāgenā-
8. yakaru. Bairaya-gaḍara makkaḷu Tammaya-gaḍarige sa-hira
9. ṇyō daka-dāna-dhārā-pūrvakavāgi uttāna-dvādaśiyalu Muḷuvā-
10. ya-nāḍige saluva voḷagana Goṭṭakunṭe grāma-
11. vanu Śrīranganāthadēvara pūje naḍasi-
12. konḍu baruvudu endu koṭṭa dharma-śāsana idake saluva
13. ashtaḥōga tējasvāmya sthānamānya pūrva mariyāde yivu mun-
14. tāda sakalasvāmyavanu āchandrārka-stāyiyāgi koṭṭa dharmaśāsana śrī.

Note.

This inscription records the grant of the village Goṭṭakunṭe situated in Muḷuvāy-nāḍu during the reign of the Vijayanagar king Sadāśiva Rāya to Bairayagaḍa's

son Tammayagaḍa for the service of daily worship of god Śrirāṅganātha at Yaldūr by Nāge Nāyaka son of mahānāyakāchārya Rālakōṭe Aravinda-Nāyaka. The grant is dated the 12th lunar day of the bright half of Kārtika of the year Krōdhana, the year 1488, of Śalivāhana era. Krōdhana corresponds to 1487 of Śalivāhana era or A. D. 1565 and not to 1488.

90.

On a stone lying in the bed of the tank of the village Nilatūr in the same hobli.

Size 3'-6" x 1'-6."

Modern Kannada characters.

1. śubham astu svasti jayābhyu-
2. daya saka-varisha 1312 neya
3. Śukla-samvatsarada Āshāḍa-ba
4. 8 śrīman-mahārājādhirāja
5. rājaparamēśvara śrīvīra-Harihara-
6. rāyara kumāra śrīvīra
7. yimmaḍi Bukkarāya Vode-
8. yaru rājyam geyuvali Mallapagaḷu
9. Śrī Gaṇapatidēvarige
10. naivēdyakkendu Marihaḷli-
11. ya bayalalu biṭṭa bhūmi kham
12. ollo idanu mahājanagaḷu
13. naḍasi koṇḍu bahudu i-
14. dharmake tapidavaru pāpake hōharu
15. Mangala mahā śrī śrī,

Translation.

Good fortune. Be it well. On the 8th lunar day of the dark half of Āshāḍha in the year Śukla, Śaka 1312, while the illustrious Vīra Bukkarāya II, son of the illustrious Vīra Harihararāya mahārājādhirāja and rājaparamēśvara was ruling over the earth, Mallappa made a grant of a plot of land of the sowing capacity of $\frac{1}{2}$ a khaṇḍuga in the country of Marihaḷli for food offering to God Gaṇapati. The mahājanas have to look after the charity. Those who transgress will be sinful

Auspicious—

91.

On a stone lying in the wet field of Venkataramēgaḍa at the same village.

Size 3' x 1' 6".

Kannada language and writing.

1. Virpa-gaḍara Ta-
2. mmaya-gaudaru
3. Aralūra Bu-
4. chohayagaḍarige
5. biṭṭa kaṭṭugoda
6. gi gade kham oll 3 yida-
7. ke tapidavaru tam-
8. de tāyi yī-lōka
9. suralōkake
10. horagu śrī śrī

Note.

This inscription records the grant of rice-lands with the sowing capacity of 3 koḷagas as kaṭṭugoda to Aralūr Buchchayagaḍa by Tammayagaḍa son of Viragaḍa.

92.

On a stone set up in the kodagi wet land of the patel at the same village.

Size 3'x2'.

Kannada language and writing.

1. Virarāya Timmayagaḍaru
2. Nārasimha Bāchapagaḍaru
3. Nilatūr Ayyapa kereya kaṭi-
4. Sidake kattukodage gade kham ol 3
5. idake tapidavaru naralōka-
6. ku dēvalōkaku horagu

Note.

This records the grant of rice-lands of the sowing capacity of 3 Koḷagas as kattukodage by Virarāya Timmāyagaḍa and Nārasimha Bāchapagaḍa to Nilatūr Ayyapa for constructing a tank.

93.

On a viragal lying under banyan tree near the land of Ayyappa's in the same village.

Size 6' x 4'.

Old Kannada characters and language.

1. śrī Rājēndrachō-
2. ḷadēvargge
3. yāṇḍu kumāra
4. Muttarasa-
5. na magam Kālgāvu-
6. ṇḍarasa Bēvūra Po-
7. ḷūr alivinoḷ ā-
8. nt iṇḍu sattam Vīrayya-
9. nam avanam svāha devasam
10. vaydayyana maga Vīrayya-
11. n ant avargge koṭṭa
12. idan alidom

Note.

The inscription is not dated. It records the death of Kālgavunḍarasa, son of Kumāra Muttarasa during the sack of the village Bēvur Pōlūr during the reign of Rājēndrachōḷa and also the grant of some land to his survivors by two Vīrayyas.

94.

On a stone standing below the same banyan tree.

Size 5'—0" x 4'—0".

Old Kannada characters and language

1. Chōrayyana magan Aya-
2. padēvanum
3. vara magam
4. Kāḷaga
5. sattam avange koṭṭa
6. kodage
7. naḷi

Note.

This inscription is fragmentary. It seems to record a battle fought by Ayyapa-dēva, son of Chōrayya and a grant made to some individual who was slain in the battle. Who these Chōrayya and Ayapadēva were it is difficult to determine. We

have a Nolamba king of the name of Ayyapa who ruled in the beginning of the 10th century A.D. but his father was known as Mahendra or Mahendrâdhirâja. Inscriptions of Nolamba kings are very common in the Srinivasapur taluk where the present record was found and the name of the king Chôrayadeva as a contemporary of Râjêndrachôla is met with in an inscription in the same taluk (No. 14 Mulbagal).

95.

On another stone standing below the same banyan tree.

Size 6'—3" × 3'—6".

Old Kannada characters and language.

1. svasti Sakanripa-kâlâtita samvatsara-
2. satanga [1] 943 neya varisham pravarttisuttire
3. śrî Râjêndradêvargge yâṇḍu 9 Neraṭûra
4. Ayyaharasara magam Dorayya-nâyaka
5. Emmûra Biddûr alivinoḷ ânt iridu sa-
6. ttam ivara pûrvânveyadoḷ paḍed eḍeya
7. koḍange Râjamâna Mayannagam galḍe koḍa-
8. nge idan alidom kavileya Vâranâsi-
9. yuman alida pâtakan akku besa-geydâ-
10. tam Koyatûra Aynûvareya magam Naga-
11. râchâri

Note.

This inscription is dated in 943rd year after the commencement of the Śaka era and 9th (?) year of the reign of (the Chôla king) Râjêndradêva corresponding to A. D. 1021. A person named Dôrayyanâyaka son of Ayyaharasa at Neraṭûr is mentioned here as fighting in the battle of Emmûr Biddûr and being slain. Some land seems to have been granted as a koḍage to Râjamâna Mayanna. The grant was engraved by Nagarâchâri son of Koyatûr Aynurvare (?).

Translation.

Be it well. In the year 943 of Śaka era, in the 9th year of the reign of the illustrious Râjêndradêva, Dorayyanâyaka son of Neraṭûr Ayyaparasa died fighting during the sack of the village Emmûr Biddûr. The koḍage land, a rice field, that was in the possession of his ancestors, was transferred as a koḍage land to Râjamâna Mayanna. Whoever takes this away will be guilty of the sin of slaying a cow in Benares.

The engraver of this inscription is Nagarâchâri son of Koyatûr Aynurvare.

96.

On a stone set up in the rent-free land belonging to Gôpâlasvâmi temple at Peddapalli in the same hobli.

Size 4'-0" × 2'-3".

Kannada language and writing

1. svasti śrîmatu Peddipali-
2. yemba grânavu Muḷu-
3. vâgila Kadiri Nârasimha-
4. dêvara grâma śubham astu

Note.

This inscription records that the village Peddipalli belongs to god Kadiri Nârasimhadêva of Muḷuvâgil.

97.

On a stone standing on the plain near Jôkunṭe in the same hobli.

Size 3'-6" × 2'-3".

Modern Kannada characters.

1. śubham astu Naḷa-samvatsarada
2. Vayisâkha ba 10 lu śrîmatu
3. Âdepagaḷa makaḷu Nârappadê-

4. vagalige punyav âgabêkendu
5. Nâgappagalu Kalledêvarige
6. dîpada-dharmakke kôṭṭa ho-
7. la ¼ idanu mahâjana-
8. galu naḍasikoṇḍu bandu
9. puṇyakke bhâgiga! âgabêken-
10. du baredu kôṭṭa sâsâna-

Note.

The inscription is imperfectly dated the 10th lunar day of the dark half of Vaisâkha in the year Naḷa and records the grant of a dry field of the sowing capacity of ¼ Koḷaga for keeping a light before god Kalledêva by one Nâgappa for the spiritual benefit of Nârappadêva, son of the illustrious Âdeppa. The land is placed in charge of the Mahâjanas.

98.

On a stone lying near the channel by the side of the road leading to Śâgaṭûr to the south of the village, Yedarûru in the same Hobli.

Size 3'-6" × 1'-6".

Modern Kannada characters.

1. Svabhânu-samvatsa-
2. rada Chayittra su | |
3. lu śrîmatu Mallan-
4. nagala komâra Ti-
5. ppayyanu tamma hi-
6. riyarige puṇyalôkâ-
7. vâptiy âgabêkendn śrî-
8. Varadarâjadêvarige nai-
9. vedyavâgabêkendu ko-
10. ṭṭa gade oḷḷo hattu koḷaga
11. idanu yajamânaru sê-
12. nabôvaru naḍasikoṇ-
13. du baruvuda tapidare

Note.

On the 11th lunar day of the light half of Chaitra in the year Svabhânu, Tippayya, son of the illustrious Mallanna, made a grant of a rice field of the sowing capacity of ½ Koḷaga for food offering to God Varadarâja, for the spiritual benefit of his ancestors. The elders of the village and the village accountant have to look after the charity.

99

On the rock of the quarry in Aḍavi Kuruppalli in the same Hobli.

Size 4'-6" × 2'-6".

Modern Kannada characters.

1. śubham astu Jaya-sam-
2. vatsarada Mâgha-ba 10 lu
3. śrîmatu-Virannagalu śrî-
4. Gaṇapatidêvarige nitya-dî-
5. pārâdhanegôsuga hâkisida
6. ippeya vana idanu yâ-
7. robbaru chhêdisabârâdu
8. alupidare gôva tinda
9. pâpadali hôharu.

Translation.

Be it auspicious. On the 10th lunar day of the dark half of Mâgha in the year, Jaya, the illustrious Viranna planted a grove of Hippe trees (for extracting

oil out of the seeds of these trees) for lighting a lamp on all days before god Ganapati. None should destroy the groves. Whoever destroys this will be guilty of the sin caused by the eating of beef.

100

Kambhampalle copper-plate grant of Achyutarâya in the possession of Archak Nṛsimhâchârya in the village Rônûr in Rônûr hobli.

1 Plate: Size 10" × 10".

Kannada characters and Telugu language.

1. śrī Chennakēśvarasvāmivā-
2. riki
3. svasti śrī vijayābhyudaya Śālivāhana śaka varushambu-
4. lu 1433 aguna nēti Khara-samvatsara Chaitra śu 15 Sōma-
5. grahaṇa-puṇyakālamandu śrīmad rājādhirāja rājaparamēśvara
6. śrī vīrapratāpa Achyutarāya-mahārāyalavāru pruthvi-
7. sāmbrājyam ēluchunḍagānu Kōlāla-sīmaku Vuttara-digbhā-
8. gamandu chelle Muktimāladurggamandu Kudirikaṇṭi kōṭānun-
9. nu tat-pāśchima-digbhāgamandu Chalamakōṭa anē grāmaṃ pātin-
10. chi śrī Chennakēśvarasvāmivāri dēvasthānam kaṭṭinchi śrī svāmīnityā-
11. rādhanōbhaya-vēdānta-grantha-kālakshēpamulaku Bhāradvāja-
12. sagōtra-pavitrayina Gōpālādīkshitulavāri-putrul ayina
13. Peda Krishnamāchārluvāriki Kambhampalle grāmamunnu Śrīranga-
14. puram Bhaṭṭaru Rāgāchārluvārikinni agrahāraṃ paṇḍeṇḍu vṛi-
15. ttulu pō-ga Mupandunmaḍivanka dāri Sanjivarāyasvāmivā-
16. rikinni pēṭaku dakṣhiṇa-digbhāgamandu rūka-chēnunnu Kudirikaṇ-
17. ṭikōṭa-sthalaṃ Chinnamanāyani sībbandi-janam vagatiki rūka-prakā-
18. raṃ munuṭiki samvatsarānaku muppai varahālunnu yi-tā
19. lukulō yiluvāriśi vagaruka ninnayam chēsi Kambhampalle Śrīran-
20. gapurānaku śankha-chakra-silā-sthāpanādulu chēsi grāmāna-
21. ku yalla chatuś sīmālō vuṇḍē nidhi nikshēpa jala pāshāṇa a-
22. kṣhiṇi āgāmikam anēti rājasvāmyamunlunnu putra-
23. pavutra pāraparyantamunnu anubhavinchum ani Kaundīnya-
24. sagōtra pavitrul ayina Chalamakōṭa kulakaraṇi Vallaki
25. Rāmabhadrayyagāri chāta Achyutarāya-mahārāyala-
26. vāru vrāyinchchi yichchina dāna-pūrvakam aina dāna-śāsana-
27. mu sva-dattā [d] dviguṇam puṇyam paradattānupāla-
28. nam paradattāpahārēṇa sva-dattam nishphalaṃ bhavet
29. dāna-pālanayōr madhyē dānā[t] srēyō-nupālanam
30. dānā[t] svargam avāpnōti pālanād achyutam pa-
31. dam sva-dattā dhātṛikā putri pitri-dattā sahō dari
32. anya-dattā cha yō mātā vipra-dattā vasundharā

Note:

This inscription records that the illustrious rājādhirāja rājaparamēśvara vīrapratāpa Achyutarāyamahārāyalu got a fort called Kudirikaṇṭikōṭa erected in Muktimāladurga situated to the north of Kōlālasīma together with a village called Chalamakōṭa built to the west of the fort, and caused therein a temple to God Chennakēśvarasvāmi to be constructed and for the daily worship of the above god and also for the promotion of studies in the Ubhayavēdānta philosophy he made a grant of the village Kambhampalle to Peda Kṛishnamāchārlu son of Gōpālādīkshita of Bhāradvājasagōtra. The king is next stated to have made a grant of some land to the Śrīrangapuram priest (bhaṭṭar) Rāgāchārlu together with an annual money grant of 30 varahas for distribution among 300 people forming the establishment (sībbandi) of Chinnamanāyani at Kudirikaṇṭikōṭa-sthala at the rate of 1 rūka each. He is further said to have set up stones marked with the conch and discus indicating the boundaries of the land at the villages Kambhampalle and Śrīrangapura. The writer of the grant was Vallaki Rāmabhadrayya, *Kulakaraṇi* of the village Chalamakōṭa. The grant is dated Monday the 15th lunar day of the bright fortnight of Chaitra in the year Khara, 1433rd year of the Śālivāhana era on the occasion of a lunar eclipse. The year 1433 of Śālivāhana era is Śrī-mukha and not Khara as stated in the grant.

Inscription on the south wall of the Venkataramanasvâmi temple at Rônûr in Rônûr hobli.

Size 11' 0" × 2' 0".

Telugu language and characters.

1. śubham astu śrīmatē Rāmānujāya namaḥ svastī śrī vijayābhyudaya Śālivāhana śaka varshambulu 1453 ane Khara-saṃvatsaram Chayitra su 15 sōma-grahana-punya-kālamandu
2. (śrīma) śrīmatu Rônûri Tiruvengalanāthadēvanuki śrīman mahārājādhirāja paramēśvara śrī virapratāpa Achchutarāya-mahārāyalu pruthivī-sāmbrajyam chēyachundagānu śrīman mahā-
3. nāyakāchāryulayina Akkarāyani Kṛishṇu appanāyanivāri tammudu Vōbala-nāyanigāru yichchina dharinmasāsana-kramam eṭlannanu Kṛishnapa-nāyanigā nāyakāna-
4. ku chelle Rāmasamudram-simalōni Rônûri-sthalam Kalegānipalle grāma-munnu Sōmagrahaṇa-punya-kālamandu sahiranyōdaka-dānadhārā-pūrvvakamgānu Rônûr Tiruvengala-
5. nātha-svāmīyāniki amrutapadiki dāra-pōsi yistimi ā grāmāniki chellē chatu-simalōni nidhi nikshēpa jala pāshāna akshīni āgāmi siddha sādhyāmbul aneti ashta-bhōga-tējasvāmyamulunnu Rō-
6. nûri peda-cheru-kinda vāli māḍinni ā-chandrārkkasthāyigānu anubha-vimpamani śrī dēvuniki yichchina dharma-sāsana-paṭṭi dāna-pālanayōr mādhya dānāch chhrēyōnupālanam dānāt svargam ā-
7. vāpnōti pālanād achyutam padam svadattā[d]dviguṇam punyaṃ para-dattānupālanam paradattāpahārēna sva-dattam nishphalam bhavēt sva-dattam para-dattam vā yō harēta vasundharām
8. shashti-varsha-sahasrāni viśtāyām jāyatē krimih.

Note.

This inscription records a gift made during the reign of Vijayanagar king Achyutarāya, of the village Kalegānipalle and of some paddy fields below the big tank at the village Rônûr situated in Rônûr sthalam and Rāmasamudram-sīme belonging to his office of *nāyaka* by the mahānāyakāchārya Akkanayāni Kṛishnappanāyani's younger brother Vōbalanāyani (to the god Tiruvengalanātha at Rônûr) for the daily food offerings. The date of the grant is stated to be Monday the 15th lunar day of the bright half of Chayitra in the year Khara, 1453rd year of the Śālivāhana era on the holy occasion of a lunar eclipse. According to Svami Kannu Pillai's Tables the 15th lunar day of Chaitra of 1531 A. D. which was also a day of lunar eclipse coincided with Saturday (but not Monday) the 1st of April, 1531 A. D.

102.

On a stone set up at the entrance of the village Rônûr in Rônûr hobli.

Size 4' 0"—1' 9".

Kannāḍa language and characters.

1. . . . Tāraṇa
2. saṃ Rônûra . . .
3. vura Bayirapa Rā-
4. yarāyanṇanu Tiru-
5. gaṇi Śankarayage śrī
6. Digupalli-vūra
7. mahājanaru pāli . . .
8. hola sthala-mānya
9. kham ½
10. tande tāyigala
11. konda pāpa śrī

Note.

This inscription records that in the year Tāraṇa, Bayiraparāya Rāyanṇa made a grant of a piece of land of the sowing capacity of ½ a khaṇḍuga to Tirugaṇi Śankaraya with the approval of the Mahājanas of the village, Digupalli.

103.

On a stone lying under a tamarind tree on the road leading from the village Imarakunte to the village Dimbâlâ in Rônûr hobli.

Size 3' 0"—2' 0".

Telugu language and characters.

1. nama Sivâya
2. Naḷa-samvatsaram
3. Kârtika su 5 śrî-
4. matu Abhaya-
5. nâyanivâri Ti-
6. rumalappagâru
7. banṭarôtu Mâ-
8. llayaku nettaru-
9. paḍi mânyam chē-
10. nu kham ½ indu-
11. ku drôhulu talli
12. taṇḍrula drôhulu śrî

Note.

This inscription records that on the 5th lunar day of the bright half of Kârtika in the year Naḷa, Abhayanâyani's son, Tirumalappa granted a piece of land with the sowing capacity of half a khaṇḍuga of paddy to the soldier (*banṭrôtu*) Mallaya as *nettaru-paḍi mânyam* (grant of land made for a person who dies in battle-field).

104.

On a piece of stone discovered while digging the foundation of the temple of Sômêśvara in the village Dimbâlâ in Rônûr hobli.

Size 2'—6" × 2'—6".

Old Kannada characters.

1. [No] lambâdhirâ [jar] pruthuvî-râjyange . . .
2. nâḍ âḷe Nijamitraṇ pariyatti . . .
3. gâḍi sattana âtange mûnûrvvaru . . .
4. ṭṭa kaḷani idana alivan pañcha-
5. mahâpâtakan akku

Note.

Some letters at the end of the first three lines and a line at the beginning are lost. The inscription is not dated. It records the death of Nijamitra in some battle during the reign of Nalambâdhirâja and it states that the Three Hundred made a grant of a plot of rice-field in his name. The inscription ends with the usual imprecation.

105.

Copy of a copper-plate grant in the possession of shanubhog Râmappa at the village Sômayâjalapalli in the same hobli.

TELUGU LANGUAGE AND CHARACTERS.

1. svasti vijayâbhudaya Śâlivâhana-śaka-varushambulu 1587 agu-
2. na nêyaṭi Viśvâvasu-nâma-samvatsara Chayitra śu 9 lu śrîmad-râjâdhirâja
râjaparamêśvara śrî vîrapratâpa śrî vîra Śrîranga-
3. râyadêvamahârâyalu ayyavârlu Ghanagiridurgamandu pruthvî-sâmrâjyaṁ
chêyuchûṇḍagânu
4. Achyutagôtra-pavitrulaina śrîman mahânâyakâchâryulaina Tâḍigollâ Obâ-
lirâ-
5. yanivâri pautrulaina Kariya Mânikyanâyanivâri putrulayina Râmappagâ-
ranê mēnu
6. Bhâradvâja-gôtram Kâtyâyana-sûtram Śuklayajuśśâkhâdhyâyulaina Vun-
garâla

7. Lakkayya-pautrulayina Hariyappa-putrulayina Nârâyanappa anê miku vrâyinchi i-
8. chchina bhûdâna-dharmasâsanam Penugonḍa-râjyam Mukkonḍya-sthalam Gundlûra sîma Koyalû-
9. raku bhûmi mâ-nâyakânaku chelle Tâdigolḷa êru kâlûva-sthalânaku nadiche bôya Kâna-
10. muttakapalle daggara chênu kham $\frac{1}{2}$ i cheruvu kinda maḍi kham $\frac{3}{4}$ Nernapalli daggara chênu kham $\frac{1}{4}$ i cheru-
11. vu kinda maḍi kham $\frac{1}{2}$ Attikunṭa daggara chênu kha 3 maḍi 4 Kodipalle daggara chênu $2\frac{1}{2}$ Ojana-
12. palle daggara chênu 2 Avamânipalli chênu 3 maḍi 2 Kottûra daggara chênu 4 Mu-
13. tapalli cheruvu kinda maḍi 4 Pâta Mutakapalle chênu kham 10 maḍi $2\frac{1}{2}$ pâta cheruvu kinda maḍi kham $\frac{1}{2}$ Sôma-
14. yâdulapalle daggara chênu kha $\frac{1}{4}$ 3 Dodrâgi-diṇṇe daggara chênu kha $\frac{1}{4}$ maḍi $\frac{1}{4}$ Kûdlugiriki daggara chênu kha 1 maḍi kha $1\frac{1}{4}$
15. Malidēpalli daggara chênulu mûḍu maḍi kham $\frac{1}{2}$ Vôralapalle daggara chênu 3 maḍi kham $1\frac{1}{4}$
16. Avunarapalle daggara maḍi kham $1\frac{1}{4}$ Pegalapalle daggara chênu kha $\frac{1}{4}$ maḍi kha $\frac{1}{4}$ Arapalle daggara chênu kha $\frac{1}{4}$ maḍi kha $\frac{1}{2}$
17. Brâhmanapalle daggara chênu 3 maḍi kha $\frac{1}{2}$ Guntavâripalle chênu kha 2 maḍi kha 2 Pâtapalle maḍi kha $2\frac{1}{2}$ chênu
18. 2 Chinnapalle chênu 2 Ganganatta chênu 2 Aḍavichubukûra chênulu 2 maḍi kha 3 Mûkukulapalle chênulu $1\frac{1}{2}$
19. maḍi kha 2 idi gâka karanika-sâmânyamunaku naḍachê bâbu i hôbâlîke naḍache grâma-pratigrâ-
20. mânakunnu kâdârambhânakunnu naḍachê vartana râgulu mûru vûriki sâgu gâka nilichina chillara kâdâ-
21. rambhânaku sakalâyam kha 1 ki $\frac{1}{2}$ nîrârambhâniki kha 1 ki sakalâyamunaku vartanalû 1 sâgu maḍi kha $\frac{1}{4}$ niki
22. kaṭṭalu nâlugu charuku-tôṭa ittānam maḍi 1 ki $\frac{1}{4}$ chelampanisêva 1 ki selu 4 âku tōṭala 1 ki $\frac{1}{4}$ âkulu kaṭa 2
23. idi gâka cheruvulu bhâvulu kôḍavanikigâ 1 ki 1 kha 1 ki ginjalu $\frac{1}{2}$ i-prakâram karanika-mânyâlû kaṭṭa mēra solaga vartanalû saha dhârâ pôsi ichchinâmu illani mûḍâvartalu tri-
24. karaṇa-śuddhigâ tri-vâchakamugâ tri-purushôddēsamugâ śrî-Râmârpanamugâ dānādhi-kraya-
25. vinimaya-yôgyamugâ cheluvi ichchinâramu mî putra-pavutra-pâramparantaram â
26. chandrârka-sthâyigâ anubhavinchunî ani mammanu namukoni sukhâna vundam ani vrâyinchi
27. ichchina bhû-dâna-dharma-sâsanapatramu sva dattâ dvi-guṇam puṇyam paradattânupâla-
28. nam paradattâpahârēna sva-dattam nishphalam bhavêt

Note.

This is said to be a copy of a copper-plate grant the original of which is not forthcoming. It records that during the reign of the rājādhirāja rājaparamēśvara vīrapratāpa Vīra Śrīrangarāya at Ghanagiridurga his capital, the mahānāyakāchārya Rāmappa of Achyuta gōtra, son of Kariya Mānikyanāyani, grand-son of Tâdigolā Obalināyani made a grant of certain lands in the villages Kōyatûr, Nernapalli, Attikunṭa, Kodipalle, Avamânipalli, Kottûr, Mutakapalle, Sômayâdulapalle Kûdlugiri, Malidēpalli, Vôralapalle, Avasarapalle, Pegalapalle, Arapalle, Brâhmanapalle, Guntavâripalle, Pâtapalle, Chinnapalle, Ganganatta, Aḍavichubukûr, and Mûkukulapalle, situated in Gundlûru-sîma, Mukkonḍyasthalam and Penugonḍa-râjyam to Nârâyanappa, son of Hariyappa and grand-son of Vungarâla Lakkayya of Bhâradvāja-gōtra, Kātyâyana-sûtra and Śukla-yajuśśākha as Karaṇika-mânya (grant of land for the shanubhog). In addition to this the donee was also granted the right of collecting certain dues on all the lands, dry or wet, areca-nut gardens, irrigation wells etc., situated in all the villages of the hobli as remuneration for his service. The date of the grant is given as the 9th lunar day of the bright half of Chaitra in the year Viśvāvasu, the year 1587 of Śalivāhana era and it corresponds to 15th March 1665 A. D.

106.

A copy of a copper-plate inscription in the possession of Shanubhog Rāmappa at the village Sōmayājalapalli in the same hobli.

Telugu language and characters.

1. śrī Rāma
2. svasti śrī vijayābhyudaya śālivāha-Śaka varushambu-
3. lu 1713 agunēti Virōdhikṛitu nāma samvatsara Chai-
4. tra su 15 lu chandrōparāga-puṇyakālamandu Achyu-
5. ta-gōtra-pavitṛulaina Raghunātha-nāyani-pavutṛulaina Rāma-
6. ppa nāyani putṛulaina Narasimha nāyanivār anē mēmu Bhā-
7. radvāja-sa-gōtṛulaina Kātyāyana-sūtrulaina Śukla-
8. yajus-śākhādhyāyina Ungarāla Tiruvengalappagāri
9. pavutṛulaina Nāganagāri putṛulaina Kichchannagārane mī-
10. ku mā talli Nāgamma Nāgammanāyakulaki dharmman chēti-
11. ṭṭagānu vrāyinchī ichchina bhūdāna dharmna śāsana kra-
12. manu eṭlannanu māku nadache mānyakaṭṭupaḍi Nāgammanāyaku-
13. rāla cheruvu kindā mā maḍi vogānu maḍi 3 a-
14. ksharālā maḍi muttamunnu sahiranyōdoka-dāna-dhārā-pū-
15. rrvakam gānu miku ichchināranu ganuka mīru putra-pavutra pārāmpa-
ryam-
16. taramugānu ā-chandrārkaśthāyigānu mammanu āśīrvvacha-
17. nam chēsukoni sokhāna vundarani vrāyinchī ichchina bhūdāna-dharmasā-
sana
18. sva-dattā dviguṇam puṇyam paradattānupālanaṁ paradattāpa-
19. hārēna svadattaṁ nishphalaṁ bhavēt dāna-pālanayōr ma-
20. dhye dānāch chhrēyōnupālanaṁ dānāt svargam avāpnōti pāla-
21. nād achyutaṁ padaṁ

Note.

This like the above record is said to be a copy of a copper-plate grant the original of which is not forthcoming. It records the grant of 3 madis of wet land below the Nāgammanāyaka tank with all rights of possession and inheritance to Kichchanna of Bhāradvājasagōtra, Kātyāyanaśūtra and Śuklayajussākhā, son of Nāganṇa, grandson of Ungarāla Tiruvengalappa by Narasimhanāyani of Achyuta-gōtra, son of Rāmappanāyani and grandson of Raghunāthanāyani in order that merit might accrue to his parents Nāgamma and Nāgammanāyaka. The date of the grant is stated to be the 15th lunar day of the bright fortnight with a lunar eclipse in the month of Chaitra in the year Virōdhikṛit, the year 1713 of Śālivāhana era and it corresponds to April 18, 1791 A. D. It was lunar eclipse according to Svamikannu Pillay's tables.

107.

Copy of a copper-plate inscription in the possession of the same Shanubhog Rāmappa-

Telugu language and characters.

1. svasti śrī vijayābhyudaya Śālivāhana śaka varshambulu 1661 agunēti Si-
2. ddhārthi samvatsara Śrāvaṇa ba 10 lu Achyutagōtra-pavitṛulaina
3. śrīman mahānāyakāchāryulaina Tādiguḍla Raghunātha-nāyanivāri
4. layina Rāmappagāri putṛulaina Raghunāthanāyanigāru
5. Bhāradvāja-gōtram Kātyāyana-sūtram Śukla Yajussākhādhyāyulaina
6. Ungarāla Kṛishṇappa-pautṛudaina Buchchanna-putṛudaina Tiruvenga-
lappa ayina niku
7. vrāyinchī ichchina bhūdāna dharmna śāsana patra kramam Penugonḍla
Guṇḍlavāri
8. śimaku chele Koṭṭugere bhūmini mā nāyakānaku chelle Tādi-
9. goḷla yeṇḍālava śimalōpala Gorakuṇṭa-sthalamuna Kammatampalleku
10. chēnu kham $\frac{1}{4}$ Kōnapalle charvunakānugamāgi bhāvi sthalāna maḍi kha $\frac{1}{4}$
11. tūru maḍi kha $\frac{1}{4}$ antu chēnu maḍi kha $\frac{3}{4}$ padahaidu tūmulu
12. dhārapōsi ichchināmu ganuka . . trikaṇa-tri-vāchaka tri-purushōd
dēsa-

13. mugâ vrâyinchi ichchinâmu ganuka yî-chênu maḍilô nidhi nikshêpa jala taru pâshâna
14. akshîni âgâmi sîdha sâdhyambul aneti ashtabhôga tējasvâmyamutô
15. kodâ sahiranyô-dakadânadhârâ-pûrvakamgâ ichchinâmu
16. ganuka mî putra pautra pâramparyam âchandrârkamugâ anubhavinchu-
17. koni sukhâna vuṇḍar ani vrâyinchi ichchina bhûdâna-dharmaśâsana
18. sva-dattâ dviguṇam puṇyam paradattânupâlanam paradattâpahârêna svada-
19. ttam nishphalam bhavêt yê bhûmipâs satata-nirmala-dharma-chittâh mad-vamsâjâh
20. para-mahîpati-vamśajâ vâ mad-dharmam ēva satatam paripâlayantu
21. [tat-pâdukâ-] dvayan aham śirasâ namâmi

Note.

This is said to be a copy of a copper-plate grant whose original is not forthcoming. It records a grant of some lands at the villages Kottugere, Kammattampalle, Kônâpalle with all rights of possession to Tiruvengalappa of Bhâradvâjagôtra, Kâtâyâna-sûtra, and Śukla-yajuśśakha, son of Buchchanna and grandson of Ungarâla Krishnappa by the mahânâyakâchârya Tâdigola Raghunâthanâyani. of Achyuta gotra, son of Râmappa and grandson of Tâdigola Raghunâthanâyani on the 10th day of the dark fortnight of Śrâvana in the year Siddhârthi, 1661st year of Śâlivâhana era. The date of the grant corresponds to August 18, 1739 A.D. and it is not verifiable.

108.

Copy of an inscription in the possession of the same shanbhog Râmappa.

TELUGU LANGUAGE AND CHARACTERS.

1. Ângirasa samvatsara Śrâvana suddha 15 lô
2. Karaṇam Vungarâla Appakoṇḍayyaku A-
3. ttikuṇṭa Hanumantagaṇḍu vrâyinchi
4. ichchina bhûdâna-dharmaśâsana-patri-
5. ka kramam eṭlannanu grahaṇa-puṇya-
6. kâlamandu mâ talli taṇḍrâdulaku
7. dharmam chêrêṭuttâgânunṇu Attiku-
8. nṭe cheruvu kindâ nâku naḍachê sthâla-mâ-
9. nyam maḍilô-gâ okkatûmaḍi dâ-
10. ra pôsinânu ganuka mî putra pa-
11. vutra-pariyantaram âchandrârka-sthâyi-
12. gâ anubhavinchukoni mammanu â-
13. śîrvachanam chêsukoni sukhâna vuṇḍa-
14. m ani vrâyinchi ichchina bhû-dâna-dharma-
15. śâsana

Note.

This is also said to be a copy of an inscription the original of which is not found. It records that Attikuṇṭa Hanumantagaṇḍu made a grant with pouring of water of 1 maḍi of wet land below the tank at Attikuṇṭe out of the rent-free land belonging to him to Karaṇam Vungarâla Appakoṇḍayya with the object that merit might accrue to his parents and that he might have the constant blessings of the donee on the 15th lunar day of the bright fortnight of Śrâvana in the year Ângirasa on the holy occasion of a lunar eclipse.

109.

On a stone lying by the channel to the south of the old site of the village Hodalihalli in Rônûr hobli.

Size 3'—0" × 1'—3".

Kannada language and characters.

1. Sarvadhâri-sam-
2. vatsarada Chayi-
3. tra su 9 lu śrîra-

4. tu Mummadi
5. Rāyanāya-
6. kara makkaḷu Sōma-
7. nāyakaru Rāma-
8. yadēvarige koṭa
9. mānya mānya ho-
10. la kham $\frac{1}{2}$ idake
11. tapidaru tāya
12. tande kondavaru.

Note.

This inscription records that on the 9th lunar day of the bright half of Chaitra in the year Sarvadhāri Mummadi Rāyanāyaka's son Sōmanāyaka made a grant of mānya land of the sowing capacity of $\frac{1}{2}$ a khaṇḍuga to god Rāmayadēvaru.

110.

On a fragmentary stone set up in the middle of the village Cherlupalli in the same hobli.

Telugu language and characters.

(The right portion of the stone is broken off.)

1. Dhātu samvatsara Āshāḍa ba 7 lu
2. śrīmatu Krishnapa Rāyanā
3. śrī Tātigolla Kariyanā
4. rāyani Rāmappagāru
5. tana taṇḍri Akkapanāya . . .
6. chchina dāna-dharṇāśāsana
7. tra-pāraṃparyam
8. sukhaṃgā . . .

Note.

This inscription is fragmentary, a portion of it being cut off on the right side. It seems to record the grant of some land by Rāmappa for the spiritual benefit of his father Akkappa-nāyaka on the 7th lunar day of the dark half of Āshāḍha of the year Dhātu.

MYSORE DISTRICT.

HEGGADADÉVANKÔTE TALUK.

111.

Châkênahlli (Demasamudra) grant of Śāluva Immaḍi Nṛisimha of the Śaka year 1414, acquired for the department from Puṭṭaiya at Sante Saragūr in Saragūr hobli.

Seven plates : Size 9½" × 6¾" with a ring and a Varaha Seal.

Weight 26 seers.

Modern Nāgara Characters.

I (b).

1. śubham astu | namas tūṅga-śiraś-chumbi-chandra-chāmara-chāravē | trai-
2. lōkya-nagarārambha-mūlastambhāya Śambhavē | śrī-Gaṇādhi-
3. patayē namaḥ | avantu prasarā yushmān Indirāpāṅga-sampa-
4. dām | manōratha-sudhāmbhōdhi-māṁsalikaranēndavaḥ | Varāhaḥ
5. pātu vō damshtrām vahan dhṛita-vasundharām | śikharālīna-jam-
6. bāla-sindhōr iva mṛṇalikām || kṛta-tata-vigalan-madām-
7. bu-dhārā-kabalana-garvita-Kāma-sinjinikām | avira-
8. tam imam āgalaṁ pumāṁsam karīṇam ataḥ param āśrayam ka-
9. rōmi | anabhijñāta-viślesham adṛiṣṭānyōṇya-dṛiṇ-mukham |
10. sa-kāmōpajña-śringāram aikyam strī-pumsayōr bhajē | mukuta-śa-
11. sinām mugdham-dēvasya vīkshya muhur mudā kalabhavadanē-ka-
12. rishaty-uchchhaiḥ karēṇa bisa-bhramāt || prati-gaja iti krō-
13. dhāt paśyaty api pratimāṁ tṇau Hara-sahacharī-hāsa-
14. jyōtsnā tanōtu śivāni vaḥ || asti Lakshmīpatēs chakshu-
15. r akhilānanda-kāraṇam | āmōdate kuvalayam ālōkair ya-
16. sya śitalaiḥ | āyushkaram amartyānām atdhēr mēdaskarausha-
17. dham | chashakam yach chakōrīṇām Chandīsa-makuṭī maṇiḥ | tasmā-
18. t sumēdhāḥ samabhūt Budhō bōdhāmṛitāmbudhiḥ | sārddham Kā-
19. vyēna Gurunā satpathē yaḥ praśasyatē | babhūva tasināt pri-
20. thivī-Puruhūtaḥ Purūravaḥ | Gaṅgēva Santanum rāgād dūrīcha-
21. krē yam urvaśī | tataḥ kramēṇa kati chid dharanīpatayōbhavan
22. pratāpa-kīrti-sūryēndu-prakāśita-dig-antarāḥ | tad-vamśē
23. samabhūt tūṅga-muktāmanir ivōjvalaḥ | guṇi suvṛttō nirddō-
24. shō Guṇḍadēvō mahīpatih | Guṇḍabommō Mādirājō Gautayō
25. Virahōbalaḥ | tasmāt Śāluva-Sāvitrī-Māṅgidēvau vi-
26. jagñirē | tēshām abhūt Śāluvādi-Māṅgidēvō guṇōttaraḥ |
27. tanvan sumanasām lakshnīm rītūnām iva mādhavah | sām-
28. yuginēna kēnāpi samit-kaṇḍūla-bāhunā | satrāsa-
29. śastrāstri kṛtvā yō grahit tat-kathārikām | Kathāri-Śāluva-
30. iti khyātir yasyātha paprathē | Mahēśvara iti khyatir ya-
31. thā Manmatha-māthinah | pratigñāya purō rājñām-prakāram
32. sagarāhvayam | bhitvā-pratyagrahit tatra kshiptām yaḥ kahalīm
33. nijām | samudhṛita-suratrāṇa-śalyē yatrāvanīśvarē | yad-ya-
34. śah-pūra-karpūrair āsvāsīd dakṣiṇām diśām | khilikṛita-
35. turushkaiḥ prak Śrīraṅgam punar uddharan | Śrīraṅga-sthāpanā-
36. chārya itti yaḥ kīrtitō janaiḥ | Śrīraṅga-sthānam akarō-
37. t Śrīraṅga-sthāpanōbhavat | sālāgrāma-sahasrasya (dā)
38. dātā yō vidushām dvishām | suparva-rāma-rāmōchchaistana-
39. grāmōshtāmōbhavat | tam dakṣiṇa-suratrāṇam nihatya sa-
40. marāṅkaṇē | yaḥ pratijñam avitathām chakāra nija-vi-
41. kramaiḥ | kīrttiḥ kshirōda-pūrnēndōḥ Gautayōsmān mahī-
42. patēḥ | abhūt abhūtapūrva-śrīr Jayanta iva Vāsavāt |
43. yasya dig-jaitra-yātrāsu tanōti sma chamū [rajah] paripanthi-

44. vadhû-vaktrê-padma-prâlêya varshatâm | gaṇanâmatasari-gu-
 45. nât Gautayâm nripatês tatah | kirtimân Guṇḍayô jajñê
 46. kshîrâbhdhêr iva chandramâh | yasmin jagati râjêndau ta-

II (b).

47. gatê niti-kaumudîm | kali-sârvara-gandhîpi na kênâ-
 48. py anvabhûyata | tatah kâlat bahôs taptvâ tapâmsi sa ma-
 49. hîpatih Narasimha-mahârâyam lêbhê Naraharêr varam | châ-
 50. pa-kôṭi-samutkhâta-sakalârâti-bhûbhritâ | nitâ
 51. dasâm avishamâm Prithunâ yêna mēdnî | samharthum iha ni-
 52. ssêsham kaṇṭakân sa Haris svayam | yâj-janma-chchhadmanâ sâkshâ-
 53. d iyêshaikâdaśam januh | Ahôbala Śrîṇisimhâd âvirbhû-
 54. tât tapô-balât | Narasimha-mahârâyam putram lêbhê sa bhû-
 55. patih | avanî-su-bhacâ strîtvam mânayan nija-paurushaiḥ |
 56. praghôshitô “Mēdinî-mîsara-gaṇḍa” padêna yah | parâbhû-
 57. yânya-tējâmsi prakṛishṭêna svatêjasâ “Unnarâditya-vikhyâ-
 58. tim uchitâm yah prapêdivân | nihatya patriṇâm vêgam a-
 59. nyêshâm nija-vikramaih | ûrîchakâra yô “Râya pakhi-sâ-
 60. luva-”ghôshanâm | kaṇṭakaprala yâmbhōdheḥ kshamâm uddhritya pâ-
 61. layan “Dharâ varâba” birudam dadhaû yah sâmpratam guṇaih |
 62. Narasimha-mahârâyah saindhavêbha-narêśvarân jîtvâ
 63. nâmârham archhad yô mûvarâyara gaṇḍatâm punya-kshêtrê Hê-
 64. makûṭa-Kânchî-Śrîsâila-pûrvakê | Hêmâdryuktâni dânanî
 65. vratân cha chakâra yah | Krishṇâ-Gôḍâvarî-tîrât trishṇâ-
 66. yâtân mahîsurân | ardha-râjyêna sambhâvya sarvam râjyam
 67. śaśâsa yah | Vidyânagaryâm ârûdhê yasmin bhadràsa-
 68. nōttamam âsan bhadràsanârûdhâ arthi-pratyarthînōpy a-

III (a).

69. hô yasya pratâpa-tapanê tapaty aviratô-dyamê | purâ
 70. pratyarthi-bhûpânâm puṭapâkam ivânvabhût | yat-sainyê ma-
 71. tta-dantîndra-ksharan-mada-jalôshmanâ udanyavân ivô
 72. danvân nadyâpyâs tē piban nadîḥ | paranttapasya yasyô-chchhaiḥ.
 73. pratâpa-tapanô dayê apakramê ripustrîṇâm anghri-padma-
 74. ni pusphutuh jayât tarûnâm pañchânâm kirtitah pancha-ghanṭayâ
 75. prâyah prapêdê yas tyâgât pañcha-ghanṭâ-ninâdâtâm chau-
 76. hattamallas Chânikya-Nârâyana iti śrutah yô mōha-
 77. nam adhâri kshmâ-varâhas chēty asau Hariḥ | mahishî tasya sam-
 78. jajñê mahitâ Raṅgamâmbikâ, Śatakratôr iva Śachî Chhâyê-
 79. va Divasaprabhōh | pâativratyasya jîvâtuh patyur ingita-
 80. daivatam | âkarô guṇa-ratnânâm ârâdhayata sâ patim | ta-
 81. syâm ajanavat putram Pânduḥ Kunṭyâm ivârjunam | Kausalyâ-
 82. yâm Daśarathah Kâkusthamiva pârthivah | prasûnâd iva sau-
 83. rabhyam bhâgadhêyâdivêpsitam, pratâpâd iva sâmrâjyam pra-
 84. nayâd iva sauhridam | sâhityâd iva sârasyam santânâd iva
 85. pallavam | chandrâd iva sudhâsarah sâgarâd iva chandramâh | vi-
 86. śrânanâd iva yasô viśvâsâd iva daivatam | kâsârâd iva-
 87. kalhâram kârūnyâd iva pâlanam Narasimha mahârâjâj jâ-
 88. tô nâthah kshamâbhujâm | Yimmaḍi śrî-Nṛisimhâkhyô râyah sâ
 89. sti vasundharâm | yad-anghri-bhûshâ- dhô-vaktra-lamba-sva-pratimâ-

III (b).

90. chhalât | bhûpâs sarvê tapasyanti bhûyô labdhum nijam padam ||
 91. guṇair.atîśayânas svai dhairya-sauryâdibhir gurum | Yimmaḍi śrî-
 92. Nṛisimhâkhyâm anvarthâm yah samaśnutê | kalpasâkhîva-
 93. Yô Mērum kartâ bhâsan ivôdayam | simhâsanam tad adbyâstê
 94. sêvitam sumânôganaih | paripâlayatô yasya pâthôdhi-
 95. raśanâm mahîm | Varâhamûrtih prityêva vartatêdyâpi kê-
 96. tanê || gadâ-kripâṇa-kôḍaṇḍa-dhuryê [,] tanê || gadâ-kripâṇa-kô-
 97. ḍaṇḍa dhuryê jyâyasi sâdinâm | dharmōttarê cha yatraikyam da
 98. dhatê Pânduâ dhruvam || akrishṇam api yach chhîlam aśnutê bala
 99. sauhridam || avâmanam api svairam âkrâmati bali-śriyam |
 100. dainandinam yasya krityam mahâdânâni shôḍaśa | vasantta-ka-
 101. naka-tyâgô bâlâyâram pâmsu-khêlanam | ka-

102. Hôlinî patir yasya gâmbhîryêna jitas sadâ || tathâ chin-
 103. tâ-jvarênêva tapyatê badabâgninâ | jishnuh Śuchir Daṇḍadha-
 104. rah tathâ Puṇyajanāsvayam | Bhuvanêśô jagatprānô Dhana
 105. dah Śankarôpi yah | nâvakâśah khalôktinām yat-karne sat-
 106. kathâ-bhritê || dūschintānām tu yach-chittê dharma-chintâ-niranta-
 107. rē | naisargikô guṇô yasya dēvabrāhmaṇa pālanam | sâmsi
 108. ddhikam dravatvam tad apām iva vibhāvyatê | vijêtum ichchhanta i-
 109. vâpayâtân virôdhinô yaj-jayatûrya-nâdâh || pratyâśa
 110. m urvīm praviśanty asêśhân padê-padê bhūmibhritô vanāni ||

IV (a).

111. jagat-trayî-vêśmani yat-pratâpāh pradîpyatê chi-
 112. tra-gatih pradîpāh | srijan dvishām va marut-prakampam-rujām
 113. sadâ dâra drig-añjanāni | yad-dânāmbupraharśah sakala-jala-
 114. nidhêr Aurva-garvâpahartâ yasya brahmāṇḍa-bhāṇḍād upari-pa-
 115. rivahaty êsha kîrtti-pravāhaḥ | sarvâśavartti-bhūbhrit ka-
 116. takā-parisarād ujjihitê yadiyô bhāsvân bhāsvân pra-
 117. tâpāh sajayati guṇavân Immaḍi-śrî Nṛisimbah | tasmi-
 118. n simhâsanârûdhê samasta-nṛipa-sêvite | prâptah kadâchi-
 119. d âsthânīm Mallanâyaka-nandanah | Tippāmbikâ-dugdha-sin-
 120. dhu-lahari-pūrṇa-chandramāḥ | nāmnâ cha bhūmi-bharanād vikhyâtô
 121. Nāganâyakah saṅgita-vidyâ-sarvasvam sâhitya-rasa-jî-
 122. vitam | sâmagrî sach charitrānām sâkshâtkârô Raniâpatêh ||
 123. bhāgyam parôpakârasya guṇānāni kula-daivatam | rājyam rakshâ-
 124. dhikârasya sâmrājyam puṇya-sampadām | viśvâsasya parâ kô
 125. tîr vinayasya prasûtibûḥ || svâmi bhâktêh parināmas sukri-
 126. tasya tapah-phalam | dinê dinê kritamanâ dēva-brāhmaṇa-pā-
 127. lanê || jirṇa-pûrvâ-tatâkânām punar uddhâra dhûr-vahāh parâkra-
 128. mēna pañchâsyô bhôga-lakshmyâ Purandarah | kshamayâ prithivî
 129. sâkshâd vijayēna Dhanañjayah | tat-pâda pîṭha-paryantê prapī-
 130. tya vyajijñipat | svâmi dattēna vittēna tatâkas sthâpi-
 131. tô mahân || mīmāmsâ nyâya śâstrajñô ṛig-yajus-sâma-

IV (b).

132. vêdinah | paurâṇikâs smṛiti-vidah tântrikâ mantra vêdi-
 133. nah | śrauta-smârta-vidas sūddhâ yajvânô brāhmaṇôttamāḥ cha
 134. tvârimśat samānitāḥ svâmi vâkyânusârataḥ | â-chandra-
 135. târakam amî tâmra-śâsana-pûrvakam agrahâra pradânēna
 136. samrakshyâ svâminēty asau | tathêti tasya vijñaptim pālayan
 137. ntipatis tadâ || bhāgya-bhāgyêśakasy âbdê Parîdhâvini
 138. vatsarê || pâlgunê bahulê pakshê janmarkshê mûla-samjñakê || vya
 139. tipâtê puṇya-kâlê Saptamyām Bhānuvâsarê || Vidyâna-
 140. garyām Hiriyachâvadyām Makarâhvayê Vêṭhâyê cha tathâ Chôla-
 141. samudrâkhye cha Hôbalê || Mañiyûra Honnayanahalli-sthala sam
 142. bandhini sthalê || Châkēnahallikām Dēmasamudra pratinâmi-
 143. kām | nidhinikshēpa salilam pāshāṇâkshîni siddhikam | sâ
 144. dhyam âgāmy ashta bhôgân chatuḥ sînâ-samanvitam | âjñâ
 145. sūlkam cha daṇḍam cha mrid-âharanam ēva cha | sînâ-nirṇaya-kartritva
 146. prajâbhyôbhaya-rakshanam | Yathê shtam cha karâdânam kâru-sthâpan
 147. m ēva cha || khilîbûtam cha yat kshêtram mrigâvâsas tathaiva chal na-
 148. dî-parvata-ityâkhyâ-grâma-bhôgēna samyutam sa-hiranyôda-
 149. ka-dâna-dharâ-pûrvam yathâvidhi | grāmam prâdâd brahmanêbhya
 150. sakalôpâdhi-varjitam | vṛttimantô vilikhyantê gôtra-sûtrâ-
 151. di-lakshitāḥ | vishṇu-sthânê śiva-sthânê êkaikâ vṛttir ishvatê ||
 152. Dêdi-putrô yajurvêdî Bhâradvâjasya gôtrajah | śrîmân Viṭha-

V (a).

153. ladêvôyam vṛtti-dvayam ihâśnutê || Âpastambô Bharadvâja-gôtra-
 154. jô Mañichibhattajah | Nṛisimha-dîkshitô vidvân vṛttim êkām
 155. samaśnutê | Drâhavyāṇah Sânavêdî Kâśyapô Haridîkshi-
 156. tah | putrô Lakkhappâhitâgnêh grâmêsmin êka-vṛttimân |
 157. Bharadvâjô Yajurvêdî Dêvôttama-gurôh sutah | śrî-Chennakê-
 158. śavârâdhyô vṛttim êkām samaśnutê Kâśyapah sâmagô Drâ-
 159. hyâyānô Lakhaṇa dîkshitah | putrô Lakhappâhitâgnêh grâ-

160. mēsmīn ēka-vṛttimān Bhāradvājō bahvrichaś cha vidvān Dē-
 161. vapadikshitaḥ | Appannayajvanah putro vṛttim ēkām ihā-
 162. śnutē | Anantayajvanah putro Rāmachandrākhyā-yājakaḥ |
 163. Bōdhāyanō yajurvēdi Vāsishthō-pyēka-vṛtti-bhāk | Kā-
 164. syapaḥ sāmavēdi cha Chandra-bhaṭṭa-tanūdbhavaḥ | ahitāgniḥ Sā
 165. yanākhyō vṛttim ēkām ihāśnutē | bahvrichaḥ Kauśikō vidvā-
 166. n Chennakrishṇa-tanūdbhavaḥ | Krishṇārādhva iti khyātō vṛttim ē-
 167. kām ihāśnutē | sūtrād gōtrād Bharadvājō Vainatēyārya-sambhavaḥ |
 168. Janārdanō bibharti ēkām vṛttim vidvān Yaju-śrutih | Gōpa-
 169. nārya-sutō Gangādharō rig-vēda-vid-varaḥ | vidvān Kāsyapa-
 170. gōtraś cha grāmēsmīn ēka-vṛttimān | rig-adhyētā cha Vāsi-
 171. shthō Vishṇubhaṭṭa-tanūdbhavaḥ | dvijō Nriharibhaṭṭākhyō grāmē-
 172. smīn ēka-vṛttimān | Viśvāmitrō Nāga-nārya-sutō Rig-vēda-
 173. vid-varaḥ | Brahmanyabhaṭṭa-sarmā-sau grāmēsmīn ēka-vṛtti-bhāk |
 174. Lakkhappārya-sutaḥ śrīmān bahvrichō Mauna-bhārgavaḥ | Nañjanā-
 175. tha-budhaḥ khyātō vṛttim ēkām samaśnutē | Jāmadagnyā khyā-va-
 176. tsōsau Timmanārya-tanūdbhavaḥ | Timmanāryō Yajurvēdi vṛtti-

V (b).

177. m ēkām samaśnutē | Hārītō yajushō-dhyētā Śrīniva-
 178. sa-budhātīmajah | Charchāvallabha-nāmāsau sārḍhaikām vṛttim a-
 179. śnutē | Kauṇḍinyō yajushōdhyētā Nrisimha-yajvanah sutaḥ
 180. Yajñēśvarākhyā-bhaṭṭōsau vṛttim ēkām ihāptavān | Dvēdi-
 181. putro yajurvēdi pañcha-siddhānta-pāra gaḥ | Bhāradvājō
 182. Viśvanāthō vṛttim ēkām ihāptavān | Vāsishthō bahvri-
 183. chō vidvān Nuggābhaṭṭa-tanūdbhavaḥ | siddhānti Nāgabhaṭṭākhyō
 184. vṛttim ēkām ihāśnutē | Bhāradvājō Bhairavākhyah Śrīdha-
 185. rārya-tanūdbhavaḥ | Āpastambō yajurvēdi vṛttim ēkām i-
 186. hāptavān | Mādhavārya-sutō Gōpi-nāthō Gautama-gō-
 187. trajah | Bōdhāyanō yajurvēdi grāmē-smīn ēka-vṛttimān |
 188. sāmago Lakhanāchāryō Viśvēśvara-gurōḥ sutaḥ | Upēndrapu-
 189. ravāsy aikām Ātrēyō vṛttim aśnutē | Āśvalāyana-sū-
 190. traścha rig-vēdi Dāvanātīmajah | Kauśikah Saṅganō vidvān grā-
 191. mēsmīn ardha-vṛttimān | Ātrēyō Nañjināthasya putrah śu-
 192. kla-yajuśrutih | Lingannabhaṭṭa-rāmōśāvardha-vṛttim ihāśnu-
 193. tē | Bhāradvājō yajur-vēttā Raṅgayajva-tanūdbhavaḥ | Yajña-
 194. nārāyanō yajvā vṛttim ēkām samaśnutē | Ātrēyō ya-
 195. jur-adhyētā Kēśavākhyasya yajvanah | putraś Chennappa-ya-
 196. jvāyam grāmēsmīn ēka-vṛttimān | Bhāradvājō yajurvēdi
 197. Haubhalākhyā tanūdbhavaḥ | Lingābhaṭṭārakō vidvān grā-

VI (a).

198. mēsmīn ēka-vṛttimān | Bhāradvājō rig-adhyētā Madhuva-
 199. nākhyā-sambhavaḥ | Lingannayajvā cha tathā grāmēsmīn ēka-
 200. vṛtti-bhāk | Kāsyapō yajur-adhyētā Ganga-yajva-tanūdbha-
 201. vaḥ | Āpastambō Nanjinātha-yajvā smīn ēka-vṛttimān |
 202. Ātrēyah sāmavēdi cha Tippanākhyā-tanūdbhavaḥ | Drāhyā-
 203. yanō Nañjināthō grāmēsmīn ēka-vṛtti-bhāk | Kauṇḍinyō
 204. yajur-adhyētā Chaudī-yajva-tanūdbhavaḥ | siddhānta vit Tammi-
 205. sarmā grāmēsmīn ēka-vṛttimān | Sāṇḍilyah škula-yaju-
 206. shā khyātō Gōpanṇa-sambhavaḥ | Kātyāyanō Nārasimhabha-
 207. ṭṭōsmīn ardha-vṛttimān | Viśvāmitrō rig-adhyētā Duggābhaṭṭa-
 208. tanūdbhavaḥ | Nanjināthākhyā-bhaṭṭōyam grāmēsmīn ardha-vṛtti-
 209. mān | Lakshminātha-sutō Dēvarājōpy-Ātrēya-gōtrajah | Ā-
 210. pastambō yajurvēdi grāmēsmīn ardha-vṛttimān | Bōdhāyanō
 211. yajurvēdi Māyibhaṭṭa-tanūdbhavaḥ | Viśvāmitrō Lakkhanā-
 212. khyō grāmēsmīn ardha-vṛttimān | Āpastambō yajurvēdi Rā-
 213. machandra-gurōḥ sutaḥ | Kausika-Śrīnivāsāryō yajvaikām vṛ-
 214. ttim aśnutē | Bhāradvājō yajur-vēdi Nrisimhabhaṭṭa-sambhavaḥ | śrī-
 215. mān Vēdādhya-vikhyātō grāmēsmīn ēka-vṛttimān | Maṅganā-
 216. khyā-sutaḥ śrīmān bahvrichō Maunabhārgavaḥ | Lakkhibhaṭṭārakō
 217. vṛttim pādōnaikām samaśnutē | Vāsishthō yajur-adhyētā hy O-
 218. deyappa-tanūdbhavaḥ | Dēvarasa- sarmā pādōnaikām [vṛttim] sama-

219. śrutē | Nāgaṇākhyā-sutah śrīmān bahvrichō Maunabhārgavah |
 220. Dēvarabhāṭṭa-śarmāsau grāmēsmin ardha-vṛttimān | Śāṇḍilyō

VI (b).

221. yajur-adhyētā Śiṅgaṇākhyā-tanūdbhavaḥ | Āpastambō Gāru-
 222. dayyō vṛttim ēkām ihāptavān | chatvārimśad-vṛttiman-
 223. tah śāsanēsmin sulēkhitāḥ | samantāl-lakshma-sahitah
 224. sāmanta-grāma-sammataḥ | chatuḥ-simā-nirṇayōtra likhya-
 225. tē dēśabhāṣayā | Bellūrige saluva Mantrihalliyinba
 226. ḍagadinda banda halladim paḍuva Varadasamudrada si-
 227. meyim naṭṭa kallindam basurimara voḷagāgi vāyavya | Saṇa-
 228. bada simeyim netṭa kallindam kāriya maraḍi saha baḍaga | A-
 229. ḷalasamudradim iśānya hiriya kereya sāgara mēre Heraginaha-
 230. lliyiṃ mūḍa hiriya kereya sāra mēre Hullēhalliyim mōcheyahalla saha.
 231. mūḍa | Hullēhalliya Balakanahalliya madhyadali netṭkallindam āgneya
 232. Balakanahalliya Tigulaṇahalliya madhyadalli netṭa kallindam tenka.
 233. Tigalaṇahalliya simēya kallindam Adḍa-gereyaha-
 234. lliṣaha nairitya | Bellūrige saluva Śri-

VII (a).

235. rangapuradim jivagallindam nairitya Dāsanakereyola
 236. ge naṭṭa kallindam paḍuva miśravāgi nairitya | intī-va
 237. laya śāsana voḷagāda Adḍagereyahalli sa-
 238. havāgi Chākēnahallige pratinānavāda Dēmasamu-
 239. dravemba agrahārada valaya-śāsana dāna-pāla-
 240. nayōrmadhyē dānāch chhrēyōnupālanam | dānāt svarga
 241. mavāpnōti pālanād achyutam padam | sva-dattām pa-
 242. ra-dattām vā yō harēta vasundharām | shashṭhi-varsha-sa-
 243. hasrāṇi viśthāyām jāyatē krimih | ekaiva bhagi-
 244. nī lōkē sarvēśhām ēva bhūbhūām | na bhōjyā na kara-
 245. grāhyā vipra-dattā vasundharā | sāmānyōyam dharma-sē-
 246. tur nripānām kālēkālē pālanīyō bhavadbbhiḥ | sarvā-
 247. n ētān bhāvinah pāṛthivēndrān bhūyō bhūyo yāchatē Rā-
 248. machandraḥ | tvashṭra-śrī-Tippayāchārya-tanāyē na | suśilpinā | Bhaira-
 249. vāchārya-nāmnaitad likhitam tāmra-śāsanam | śrī śrī śrī
 250. śrī-Rāmachandra (in Kannaḍa characters)

Translation.

I (b) Be it well.

Salutation to Śambhu whose head is brilliant with the crescent moon shining like a fly-fan and who is the supporting pillar of the city made up of the three worlds. Salutation to Gaṇēśa.

May you be happy under the prosperous influence of the side-long looks of Lakshmi, which play the part of the rays of moon in causing the tides of hope to rise.

May you be protected by the Boar incarnation of Vishṇu who bore the earth on his tusk like a piece of lotus stalk stained with the clay of the ocean.

I seek protection from him who is an elephant up to his neck and by the drinking of the flow of whose rut-juice the strings of Cupid (bees) are intoxicated.

I bow to the united form of Śiva and Śakti who have never known separation and who have not seen each other's face and whose amorous sports are desired by the Cupid himself.

May the Goddess Pārvati confer blessings on you with her moonlight-like smile with which her face was beaming when she saw Gaṇēśa pulling the crescent moon from the head of Śiva mistaking it for a piece of lotus stalk and when he showed anger mistaking the reflection of his own face on the surface of his body for an elephant.

Victorious is the eye of Vishṇu at the cool glances of which the whole world is pleased.

Victorious is the moon who is the source of life to angels, who causes the ocean to swell, who is the drinking cup of the Chakōra birds and who is a gem on the head of Śiva.

From him there came the wise Budha, the ocean of the nectar of knowledge, and who is praised along with Jupiter in the sky (on the path of the good).

From him there sprang up Purûravas, an Indra on earth; and from him there were born a number of kings in succession, whose fame and valour shone like the moon and the sun lighting the quarters.

II (a).

In this family of kings there was born Guṇḍadêva, of excellent character and free from all kinds of defects, like a big pearl.

From him there were born Guṇḍabomma, Mâdirâja, Gautaya, Vîrahôbala, Sâluva Sâvitri and Mangidêva.

Among these the most famous was Sâluva Mangidêva possessed of a character pleasing to the wise like the spring season to flowers.

He it was who in a hand-to-hand fight snatched away a sword (kathâri) from a warrior. He was therefore called Kathâri Sâluva, just as Siva is called Mahêśvara in consequence of his having destroyed Manmâtha.

He it was who throwing his trumpet inside a fort of an enemy fetched it back after capturing the fort.

He it was whose fame for valour exhibited in uprooting a Sultan (a Mahamadan king) restored the south of India to life again.

He it was who was called the restorer of Śrîranga in consequence of his having recovered it from Mahamadans, and who made Śrîranga his own abode.

He it was who acted, as he asserted, by staying that Sultan of the South who took away thousands of Sâlagrâmas (fertile villages and stones of the name used in worship) from the learned and who caused his enemies to cry a kind of eighth gamut consisting of the ascending notes "râma, râma" in terror in battle.

From that famous warrior there was born Gautaya like Jayanta from Indra.

He was a great warrior whose army in his various expeditions caused the lotus eyes of his enemies' women to close.

From him was born the famous Guṇḍaya like the moon from the milky ocean. During his rule there was no trace of the darkness of the Kali age.

II (b).

In his old age he had a son called Nârasimha who was, as it were the eleventh incarnation of Vishu, inasmuch as his birth was due to the grace of god Ahôbala Nârasimha.

He was given the title of Mêdini-mîsara-gaṇḍa (the smiter of the mustaches of the brave in the world) in as much as he was the bravest of all and over-powered his enemies. He had also the title of "Sâluva" (a bird), in consequence of his swiftest marches. He had also the title of Dharâvarâha (a boar of the earth), on account of his rescuing the earth from the ocean of enemies. Having conquered the three kings famous for elephants, cavalry and infantry, he acquired the title of Mûvarâyaragaṇḍa smiter of the three Râyas or Kings. It was he who made all the gifts described in the Hêmâdri in the the sacred places, Hêmakûṭa, Kanchi Śrîsâila and others and bestowed half of his kingdom on the Brahmans of the Kṛishṇa and Gôḍâvari regions. When he ascended the throne in Vidyânagara (Vijayanager) both his beggars and his enemies had a bhadrasana (a feudal throne) bestowed upon them.

III (a)

His enemies felt the heat of his valour like that coming from a furnace. Having drunk the rut-juice flowing from the temples of his elephants, the ocean became thirsty as it were and began thereby to drink the water of all rivers.

The five bells he had as a title seemed as it were to declare his conquest of the celestial boon-trees in giving gifts.

He was also called Chauhastamalla and Chânikya-Nârâyana and Dharanivarâha.

His wife was called Rangamâmbâ; she was to him as Śachi is to Indra and Chhâyâ to the sun. She was the life of Chastity, a goddess in understanding the mind of her husband, a mine of good conduct and a worshipper of her husband.

He had a son from her, as Pându had Arjuna from Kunti, as Daśaratha had Kâkutsha from Kausalyâ, as fragrance from flower, as satisfaction from prosperity, as sovereignty from valour, as friendship from love, as enjoyment from literary culture, as a sprout from the Santâna tree, as a flow of nectar from the moon, as fame from charity, as divine grace from faith, as a lotus from a tank, as protection from kindness.

III (b).

He was Immaḍi Nârasimha or Nârasimha II. When he was ruling, his enemies intent upon getting back their kingdoms seemed merged in penance in that their persons were reflected on the shining surface of the jewels on his feet. He was the best of brave men, as his name implies. He surpassed the glory of the celestial boon-trees in making gifts and ascended his throne surrounded and worshipped by the *śumanas* (the angels and the learned). When he was ruling over the earth bounded by the four oceans, the boar-incarnation of Viṣṇu seemed to reside (in the image of the same kept) in his house. In virtue of his capacity to wield a cudgel, a sword, and a bow, to ride on a horse and his partiality to Dharma, he combined in him the five Pâṇḍavas. Though he was not a Krishna he was favourably disposed towards Bala (Balarâma and Valour). Though he was not a Vâmana he took by force the wealth of Bali (a demon of that name and the brave).

Day after day his work consisted in making the sixteen great gifts. The gift of gold was to him a child's play with dust. In dignity he surpassed the ocean and therefore it is, that the ocean is heated by the Bâḍaba fire as by the pangs of defeat. He was in nature an Indra, a Fire, a Yama, a Nirṛuti, a Varuṇa, a Wind-god, a Kubêra, and a Śankara. His ear being lent to good talk, there was no room for wicked sayings. His heart full of good thoughts had no room for bad thoughts. His natural bent of mind was towards the worship of Gods and Brahmins. His mind was moist with kindness. His trumpet sound entered into far-off wilds and caves as if in search of all hidden enemies.

IV (a).

The light of his power shone like a splendid lamp of the world.

Victorious is that Immaḍi Nârasimha whose pourings of water while making gifts caused the oceans to swell putting down the arrogance of the Bâḍaba fire controlling the pride of oceans; whose fame flowed over and above the egg-like world; and whose power had illumined the caves of the mountains in all quarters.

Once when in the midst of feudal chiefs he was seated on his throne, there came Nâganâyaka, son of Mallanâyaka, and a moon out of the womb of Tippâmbâ that is the milky ocean. He was the essence of music, the life of literary taste, a mass of good conduct, and the pride of the consort of Lakshmi, the gem of altruism, the family diety of good qualities, a sovereign of protection, an empire of merit, the summit of friendship, the source of modesty, a ripeness of loyalty, a fruit of good deeds; ever ready to serve gods and Brahmins and to restore ruined tanks, a lion in valour, an Indra of enjoyment, an earth in forbearance, and an Arjuna in winning victories.

Having bowed down at the King's feet, he said.—“In obedience to your order a tank has been built with the money provided by you.

IV (b).

(As desired by you forty Brahmins well-versed in Mîmâṃsa, Nyâya, the Rîgveda, the Yajus, the Sâma, the Purâṇas, the Smritis, the Tantras and the Mantras, observers of rituals and other religious customs, and ceremonies, are brought here. They deserve your gift of an Agraḥâra, the gift being recorded on copper-plates and being enjoyable as long as the sun and moon endure.

Having consented to his request, the King (Nârasimha II) in the Śaka year 1414 in the cyclic year Paridhâvi, in the dark half of Phâlguna, on the day of his birth Star, Mûla, Vyatîpâta-yôga on Sunday the seventh lunar day, in Vidyânagari, inside the Hiriachâvaḍi made a grant of Châkênahalli, also called Dêma samudra, situated in Makara Vênṭhaya, Chôlasamudra or Honala, Maṇiyûra Honnayana-hallisthala.

HUNŚUR TALUK.

112.

On the figure of god Ēṇi-Hanumanta in the temple of the same god at the foot of Mallikārjuna hill in Beṭṭadpūr.

- 1st line. Lakshmanadēvaru
- 2nd line. Vīra-Hanumantadēvaru
- 3rd line. Hanumantadēvaru
- 4th line. Makaradhvaja Turuma
- 5th line. Makara

Note.

An image of Lakshmana with a bow and arrows is carved as sitting on the shoulder of the figure of Ēṇi Hanumanta and fighting with Indrajit appearing in the sky.

113.

On a rock at the entrance of Kanakadēva cave in the middle of the same hill in the east.

Modern Kannada characters.

- 1. Siddharthi-samvacharada
- 2. Saṅkrantiya śrīmatu
- 3. Mahā-mahattina ha
- 4. sapāda-padanti
- 5. Haradūra Kankāladēvaru
- 6. māḍidantaha
- 7. yatijatigaliḡe
- 8. . . . bakuti-guhe
- 9. Viranṇana

Note.

On the occasion of Sankrānti *i.e.* (Makara Sankrānti) in the year Siddhārthi, Haradūr Kankāladēva belonging to the line of the illustrious mahāmahattina hasapādapadanti constructed with devotion a cave for the service of ascetics: (The writer of the inscription) is Viranṇa.

114.

On a stone near a Māri temple in the backyard of the house of Darji Krishnayya in Beṭṭadpūr.

Size 3'—6" × 2'—3".

Modern Kannada characters.

- 1. Sarvajitu-samvatsara-la Phālguna su 3 Sōma-
- 2. vāradalu Viraramayya Dēvayyaṅgaḡa makkaḡu Lakki-
- 3. dēvayyaḡaḡu Rāmayyadēvayyaḡaḡu Hiriya-
- 4. pura, Beṭṭapura, Mallinātapura, Mallāpurada,
- 5. Haradurapura antu yallādara
- 6. samma-paḡadu Mahā-Mallikā-
- 7. rjunadēvarige prīti māḡi koṭṭa 8 ko-
- 8. ḡaḡada simeya dāna-sāsanava hui-
- 9. sidaru Mallikārjunadēvasō-
- 10. miya-Sōmmige āru aḡupidava-
- 11. ru Gaṅgeya taḡiyali kavileya kon-
- 12. da pāpake hōharu katteya tindavaru
- 13. hulita nāya tindavaru

Note.

The inscription is imperfectly dated Monday the 3rd lunar day of the bright half of Phālguna of the year Sarvajit. It records the grant of a field of the sowing capacity of 8 koḷagas by Lakkidēvayya and Rāmayyadēvayya, sons of Virarāmayyadēvayya with the approval of the inhabitants of the villages Hiriya-pura, Beṭṭadapura, Mallināthapura, Mallāpura and Haradūrpura for the service of God Mallikārjuna. The inscription ends with the usual imprecation.

115.

On another stone close to the above.

Size 2' 6" × 2'.

(Three lines at the top are effaced)

4. Hiriya-pura, Beṭṭadapura, Mallināthapura
5. . . . puradā, Mallāpuradā dā-
6. na-śāsana-krama . . . Kuḍakūra
7. . . . ra koḍagi 9 ko
8. koḍagiyanna koṭṭaru
9. alupidavaru Gaṅgeya taḍiyali ka-
10. vileya konda pāpake hōharu
11. hulita-nāya tindavaru hulita-
12. nāya timbaru maṅgaḷam ahā śrī śrī śrī

Note.

The first three lines are effaced. The inscription seems to record the grant of some *koḍagi* land by the inhabitants of Hiriya-pura. It is not possible to find out to whom the grant was made. Probably it was for the god Mallikārjuna at Beṭṭadapur. The inscription ends with the usual imprecation. It may be noted that the grant was made by the people themselves without any reference to any king ruling over them.

116.

On a stone in the compound of the Government School in the same village.

Size 5' 6" × 2' 6".

Modern Kannada characters.

1. mahārāja-mā
2. paramēśvara
3. putra Achutarāya
4. Beṭṭada Dēva
5. ma
6. ya gā ya
- 7-11.
12. vā yō harēta vasun-
13. darā shashti-varsha-sahasrāṇi viśṭhā-
14. yām jāyatē krimiḥ jādagida
15. Muddagāvunda tamma Ayya . . .
16. gā yā-darma yadēva

Note.

Most of the lines of the inscription are peeled off. From what remains it appears to record the grant of some land for the service of the god on the hill during the reign of Achyutarāya of Vijayanagar. It ends with the usual imprecation.

KRISHNARAJPET TALUK.

117.

On a stone set up within the enclosure of the temple of Śambhulingeśvara in the village Âlênahallî in the hobli of Akkihebâlu.

Size '4 × 4'.

Old Kannada characters.

(Left side)

1. svasti Satyavākya-
2. Konguivarmma-dha-
3. rmma-[mahâ] dhirâja Kôlâlapu-
4. ra-paramêsvara Nanda-
5. giri-natha [Nî] tivākya-
6. Permmânâdi Kala-
7. ura kâlegadole kâ-
8. di Bamyâ sattû

(Right side)

9. padeda Ta-
10. ttevallava
11. kalla-naṭu pa-
12. deda abhya-
13. natara-siddhi ma-
14. nagalam aha śrî

Translation.

Be it well. Bamyâ fighting under the leadership of Konguivarmmanahâdhirâja Nîtivākya Permmânâdi, King of Kôlâlapûra and lord of Nandagiri, died in the battle of Kalavura. A plot of land called Tattevala was granted in his name and the stone set up for his spiritual welfare.

Note.

This Konguivarma Satyavākya Permmânâdi was one of the Ganga Kings but as the inscription is not dated he cannot be identified. Judging from the palaeography of the inscription it may be said that he cannot be later than 9th century.

118.

On a stone forming the roof of the temple of Îśvara now in ruins by the side of the field of the blacksmith Lingâchâri in the village Honnênahallî in the same hobli.

Size 6' × 2'.

Old Kannada characters.

The right side of the stone is cut off and is lost together with a portion of the inscription.

1. ma
2. dhirâja Kôlâlapura
3. Ereyapparasa
4. Ko
5. mechchi Kongal-nâdo
6. [bâlga] lechugottor mangala

Note.

This seems to record the grant of some plot of land in Kongalnâd by Ereyapparasa, lord of Kôlâlapura, one of the Ganga Kings. His date is presumed to be A.D. 866-913.

119.

On a viragal partly buried in the ground in front of the temple of Ísvara now in ruins to the north of the village Manchibiḍu in the same hobli.

Size 4'—6"—× 2'—3".

(The top portion of the stone together with the inscription is cut off and lost).

1. Birivaḷiya Paṭṭakāja Kaliyamma . . .
2. Gôvabettāda Maḍivaḷla Nāgiyaṇṇanu
3. tuṟuva maguḷchi kallaram Kondu (sva)rgastanādam
4. Pulliyabbeyum Saḷapayyanum kalla naḍasidar

Note.

The inscription is not dated. It records the death of Nāgiyaṇṇa, a washerman of Gôvabettā in his successful attempt to rescue cows from cow-lifters. The memorial stone was set up by a woman called Pulliyabbe and a man called Saḷapayya.

120.

On another viragal in the same place.

Modern Kannaḍa characters

1. svasti Saka varusha 1301 Siddarti-saṁva-
2. . . . da Kârtika su 1 Malligaḍana
3. maga Mallige koḍagiya goṭṭa biragallu
4. Bânaḷli Malligaroja māḍida Kailâsa-

Note.

This inscription is dated the 1st-lunar day of the bright half of Kârtika in the year Siddhârthi in Śâka 1301 and records the grant of a koḍagi land to Malli, son of Malligaḍa in appreciation for services (rendered by him in fighting and dying in a battle).

The Kailâsa mountain drawn on the stone is said to have been carved by Bânaḷli Malligarôja.

121.

On a viragal in front of the temple of Ísvara recently built with the materials of an ancient temple on the site of a deserted village called Karatâḷ in the same hobli.

Size 4'—× 2'—6".

Old Kannaḍa characters.

1. Malli
2. sva
3. matu
4. . . . Kâḍava Kongâlva-siddhiyarū
5. . . . putra Konganâḍa Karatâḷa Konga Hari
6. . . . le kâdi biṭṭu Konga Ha
7. chchi svaggaṇ âḍa vira-sâsana Konga Hariyappana tamma Ha . . .
8. . . . mma Hariyappa nilisida sasana mangala maha stri stri

Note.

The inscription contains 8 lines among which only one or two letters are visible in the first three lines and a few words are illegible in lines 4—6. It seems to record the death of one Konga Hariyappa of the village Karatâḷ which formed part of Konganâḍ under the Kongâlvas. Hariyappa, the brother of Konga Hariyappa, is said to have set up the memorial stone.

122.

On a stone in the Chaluvarāya temple at Bīravalli in the same hobli (Krishna-rajpet Taluk No. 45 now revised).

1. śubham astu svasti śrī vijayābhūdāya Śāli-
2. vāhana-śakha varuṣa 1600 sandu vartamāna-vāda
3. Kālayukti-samvatsarada Āshāda śu 11 llū biruden-
4. tembara-gaṇḍa lōkaikavīra śrīman-mahā-rājādhirāja-
5. paramēśvara praudhapratāpan apratimavīra-narapati śrī Chikkadēvamahā-
6. rāja-vaḍeyaraivanavaru Śrīrangapattanaḍalli ratna-simbhāsanā-
7. rūḍhar āgi prithvī-rājyam-gaiuttiralu śrīmad avāpta-samasta-Kāma ni-
8. khila-hēya- pratyanīka sakala-kalyāna-guṇātmaakar āda bhūlōka-
9. Vaikuṇṭhā-Yādavagiri Tirunārāyaṇapurada śrī-Nārāya-
10. ṇa-svāmiyavara śrī-bhaṇḍārakke Kauśika-gōtrada Āpastamba-
11. sūtrada Yajus-śākeya Śrīrangapattanaḍa Singarayyangār-
12. ra pautrar āda Tirumalaiyangār putrar āda śrīmad Vē-
13. damārga-pratiśtāpanāchāryyōbhaya-vēdāntāchāryar ā-
14. da Aḷega Singarayyangāru Dēvarāja-vaḍeyaravaru
15. namma kaiya Mahābhāratava k-ḷi-Yudhishtīrābhi-
16. shēka-śravaṇa-kāladalli namage dhāreyaṇ eḇadu koṭṭa Narasi-
17. purada hōbaḷi Mandagere-stalada Nātanahalli-grāmava-
18. nu namage yirisikoṇḍu Biruballiyanu prākusvā-
19. miyavara śrī-bhaṇḍārakke nāvu havālisikoṭṭu yi-
20. dda Kottāgālada sthalada Śingana-Māranahalli yennisi-
21. komba grāmakke badal āgi dhāreyaṇ eḇedukoṭṭev āda-
22. kārāṇa yī Biruballi chatuś-simeyolaḷuḷḷa nidhi-
23. nikohēpa jala pāshāṇa akshinī āgāmi siddha-sādhyanga-
24. lemba ashta-bhōga-tējasvāmyagaḷu prati-varshavu nam-
25. ma sēveyāgi naḍadu bāha Yemberu-mānāra tiru-
26. nakshatrada hattu dinada vāhanada.
27. (These five lines are covered with grease and cannot be made out).
- 28-31. (These five lines are covered with grease and cannot be made out).
32. t-svargam avāpnōti pālanād achyutam padam.

Note.

The inscription as originally published in Volume IV of *Epigraphia Carnatica* contained only 18 lines at the beginning. The remaining portion of the inscription (with the exception of lines 28-31 which are covered with a thick coating of oily matter) has now been deciphered and the whole re-published. It records that King Dēvarāja Odeyar of Mysore made a grant of two villages Nātanahalli and Biruballi in Mandagere-sthala and Narasipur-hobli to Aḷega Singarayyangār son of Tirumalaiyangār for reciting Mahābhārata before the king and that during the reign of Chikkadēvarāja Odeyar on the 11th lunar day of the bright half of Āshāḍha in the year Kālayukti, 1600 years after the commencement of Śalivāhana era, the said Aḷega Singarayyangār made over one of the villages granted to him viz., Biruballi to god Cheluvarāyasvāmi of Mēlukōṭe for expenses in celebrating the festival of Rāmānujāchārya's birthday in exchange for the village Singanamāranahalli in Kottāgāla sthala which he had previously made over to the same god. The inscription ends with the usual imprecation.

TUMKUR DISTRICT.

TUMKUR TALUK.

123.

Seṭṭihalli copper-plate grant of Krishnarāya of Vijayanagar of the Śaka year 1454, in the possession of Seṭṭihalli Venkataramanāchār at Tumkur.

Nāgari characters: 3 plates with ring

I (b).

- avighnam astu¹ namas tunga-śiraś-chumbi-chandra-chāmara-chāravê² trailô-
 2. kya-nagarārambha-mūlastambhāya Śambhavê³ Harêr līlā-varāhasya dam
 3. shṭrā-dāṇḍas sa pātu vah⁴ Hēmādri-kalāsā yatra dhātrī chhatra-śriyam
 dadhau
 4. kalyānāyastu tad dhāma pratyūha-timirāpaham⁵ yad gajōpy Agajōdbhū-
 5. tam Harināpi cha pūjyatê⁶ asti kshīramayād dēvair mathyamāna-ma-
 6. hāmbudhêh⁷ navanītam ivōdbhūtam apanītatamō mahah⁸ tasyā-
 7. sīt tanayas tapōbhir atulair anvartha-nāmā Budhah-puṇyair asya Purū-
 8. ravā bhuja-balair Āyur diśām nighnata⁹ tasyāhur Nahushōsya
 9. sya purushah yuddhê Yayātiḥ kshitau khyātas tasya tu Turvasur Vasu-ni-
 10. bhah śrī Dēvayānī-patêh¹⁰ tad-vamșê Dēvakī-jānir didipê Tim-
 11. mma-bhūpatih¹¹ yadā sa Tuluvēndrêshu Yadōh Krishṇa ivānvayê¹² tatō-
 12. 'bhūd Bukkamā-jānir Īśvarah kshitipālakah¹³ atrāsam-aguṇōpê-
 13. tam mauli-ratnam mahibhujām¹⁴ sarasād udabhūt tasmān Nārasāvanipā-
 14. lakah¹⁵ Dēvakī-nandanāt Kāmō Dēvakī-nandanād iva¹⁶ vividha-sukritō-
 15. ddhamê Rāmēșvara-pramukhair-muhur mudita-hṛidaya-sthānê sthānê vya-
 16. dhatta yathāvidhi¹⁷ budhaparivritōnānā-dānāny athō bhuvi shōḍa-
 17. śa tri bhuvana-janō-dgītam śvētam yaśah punar uddharan¹⁸ Kāvêrim ā-
 18. śu badhvā bahula- bhuja-balattām vilāṅghyaiva śatrūn jivagrāham gri-
 19. hitvā samiti bhuja-balāt tatra rājyam tadīyam¹⁹ kritvā Śrīraṅga-pūrvam.
 20. tad api nija-vașê pattanam yō vyabhāșê kīrti-stambham vidhāya tri-bhuvā-
 21. na-bhavana-stūyamānah sa dānah²¹ Chêram Chōlam cha Paudyam tad api-
 cha Ma-
 22. dhurāvallabham Māna-bhūsham vīryōda-gram Turushkam Gajapati-
 nripatimchāpi.
 23. jītvātad anyān²² ā-Gangā-tīra-Lankāt prathama-charama bhūbhrit-tatān-
 24. tam nitāntam khyātaḥ kshōnipatīnām srajam iva śiraśā śāsanam
 25. yō vyatānīti Tippāji-Nāgalā-dēvyoh Kausalyā-sat Sumitra-
 26. yoh dēvyor iva Nrisumhendrah tasmād vīrahanau kramāt²⁶ vīrau
 27. vinayinau Rāma-Lakshmanāviva nandanau²⁷ jātau vīra-Nrisumhendra.
 28. Krishṇarāya-mahīpati vīra-Śrī-Nārasimhah sa Vijayanagarê ra-
 29. tna-simhāsanasthō kīrtiyā nītyā nirasyan Nriga-Nala-Nahushā-
 30. napy ananyān athānyān³⁰ ā Sētōr ā-hi Mērōr avanisura-nutah
 31. svairam ētyōdayādrēr ā-paśchād ā-chalantāvadhika-vidhu-ruchiḥ sa-
 32. rva-rājyam śaśāsa³² nānā-dānāny akārshīt Kanaka-sadasi yah

II (a).

33. śrī-Virūpāksha-dēva-sthānê śrī-Kālahastyam sa Vijayanagarê Vēn-
 34. kaṭādrau cha Kānchyām³⁴ Śrīśailê Sōṇasailê mahati Hariharêhōba-
 35. lē Saṅgamê cha Śrīraṅgê Kumbhakōnê hata-tamasī mahā-Nanditīrthê Ni-
 36. vṛittau³⁶ Gōkarṇê Rāmasētau jayati taditarêshvapy asêshêshu puṇya-
 sthā-
 37. nêshv ārabdha-nānā-vidha bahula-mahā-dāna-vari-pravāhaiḥ³⁷ ya-
 38. syōddānchat-turanga-prakara-khura-rajah-śushyad-ambhōdhi-magna-
 39. kshamābhrit-sandōha-bhēda-tvara-Kulīśadharōtkanṭhitā kunṭhitābhū-
 40. t brahmāṇḍam viśa-chakram ghaṭa mudita mahā-bhūtakam ratna-
 41. dhēnum saptāmbhōdhim-cha kalap-kshitiruha-tilakam kañchanīm
 42. kāmādhēnum⁴² svarṇa-kshamām yō hiranyāșva ratham api tulāpūrusham

43. gô sahasraṁ hēmaśvam hēma garbham kanaka kari ratham sarva-
dānānya-
44. tānit¹ rājyam śasāsa nirvighnam rājyam dyām iva Vāsavaḥ¹ ta-
45. smin guṇēna vikhyātē kshitipēndrē divam gatē || tatōpy avāryya-
46. vīryya-śrī-Kṛishṇarāya-mahīpatih¹ bibharti maṇi-kēyūra-ni-
47. rviśēsham mahībhūjām¹ kīrtiyā yasya samantaḥ prasritayā vi-
48. śvam ruchaikyam vrajēd ityāśankya purā Purārīr abhavat Phālēksha-
49. naḥ prāyaśaḥ¹ Padmākshōpi chatur-bhujōjani Chaturvaktrōbhavat pa-
50. dmabhūḥ kālī khaḍgam adhād Ramā cha kamalam viṇām cha Vāṇī karē¹
51. śatrūṇām vāsam ētē dadata iti rushā kiṁ nu saptāmburāśin nānā-
52. sēnā turanga trutita vasumatī dhūlikā pālikābhīḥ samśō
53. shya svaira mēru pratinidhi jaladhi śrēṇikām yō vidhattē brahmāṇḍam
54. svarṇa-mēru-pramukha-nija-mahā-dāna-tōyair amēyaiḥ¹ mad dattām a
55. rthi-sārthaḥ śriyam iha suchiram bhuñjatām ityavētya prāyaḥ pratyūha
56. hētōs tapana ratha gatē rālayē dēvatānām, tat tad dig-jaitra yātrā-
57. gata biruda padair ankitās tatra tatra stambhān jāta-pratishṭhān atanu-
58. ta bhuvī yō bhūbhṛid-abhrankashāgrān¹ Śrīśailē Śōṇasailē Kanaka-
59. śubha sabhā Vēṇkatādri pramukhya-sthānēshv āvṛitya sarvēshv a
60. tanuta vidhivad bhūyasē śrēyasē yaḥ¹ dēvasthānēshu tīrthē-
61. shv api kanaka-tulāpūrushādini nānā dānāny evōpadā-
62. nair api samam akhilair āgamōktāni tāni¹ rōshakṛit-prati-
63. pārthiva dāṇḍaḥ Śēsha-bhuja-kshiti-rak[sha na śaundāḥ] bhāshege tappuva
64. rāyara gaṇḍas tōshakṛid arthishu yō raṇachāṇḍaḥ¹ rājadhira-

II (b).

65. ja ityuktō yō rājaparmēśvaraḥ¹ mūru rāyara gaṇḍan
66. kaḥ para-rāya-bhayankaraḥ¹ Hindu-rāya-suratrānō dushṭa
67. śārdūla-mardanaḥ¹ vīrapratāpa ityādi birudair uchitai
68. r yutah¹ alōkaya mahīpāla jaya jīvēti vādichih
69. Anga-Vanga-Kālingādyai rājabhiḥ sēvyatē cha yaḥ¹ stutyaudāryā
70. nvita śrīḥ sa Vijayanagarē ratna simhāsanasthaḥ kshmapā
71. lān Kṛishṇarāyō kshitipatir adharī-kṛitya kīrtiyā Nṛigādī-
72. n¹ ā pūrvādrēr adhistāt kshitidhara-katakāt ā cha Hēmācha-
73. lāntād ā sētōr arthi-sārthē śriyamiha bahulīkṛitya kīrtiyā sa-
74. mindhē¹ śakābdē yuga-bānābdhi jēdunā gaṇitē kramāt¹ Plava-sam-
75. vatsarē Māghyām Purnamāsyām pitur dinē¹ Bhānūvārē puṇya-
76. kālē kōṭindu-graha-sannibhē¹ Tunga bhadra-nadi-tirē Viṭṭhalē-
77. śvara sannidhau¹ suprasannō mahā-bhāgaḥ Kṛishṇarāya mahīpatih¹
78. Bādarāyaṇa-gotrāya chāpastambīya-sūtrinē¹ veda-sāstrā-
79. rtha-vidushas Tirmalārya-vipaśchitah¹ putrāya bahu-sach-ehhātra-
80. sampadē putra-sampadē¹ veda-Vēdānga-vidushē sarva-sāstrārtha-vēdi-
81. nē¹ prasaṅgē vāvadūkatva-sampadē jaya-sampadē¹ śrī-Vēṇkatādrībha-
82. ṭṭākhyā-mahōpādhyāya dhimatē¹ svara-varṇa-krama-jatā-valla -
83. bhāgrēsarāya cha¹ Ghanaśaila-mahārājye Ānēbiddajari-
84. sthalē¹ pratitāyām Marugala-nāḍau Gūlūru-sīmani¹ Śaṭṭi-
85. haḷī-grāmam agryam chatuḥ-sīmā-samanvitam¹ pratināmnā Kṛishṇa-
86. rāyapuram kṛitvā mudā svayam¹ nidhi-nikshēpa-sahitam jala-pā-
87. shāṇa-samyutam¹ akshināgami-samyukta-siddha-sādhaya- samanvitam
88. parivartana-dānādhi-kraya-yōgyam yathā tathā¹ putra-pautrādi-
89. bhir bhōgyam kramād ā-chandra-tārakam¹ sa-hiraṇya-payōdhārā-pūr-
vakam
90. dattavān mudā¹ Kṛishṇarāya-mahīpāla-sāsanāt tāmra-sāsa-
91. nam¹ tad-ājñayā Sabhānātha-prōkta-rītyā tu śilpinā¹ Malla-
92. nāchāri-putrēṇa Vīrañāchārinā tadā¹ likhitam tad idam
93. lōkē jayatām tāmra-sāsanam¹ Kṛishṇarāyapurasyāsyā vā-
94. ma-Vāmana-mudritāḥ¹ pratishṭhitāḥ śilās tatra likhyan-

III (a).

95. tē dēśa-bhāshayā¹ Kṛishṇarāyapurada sīmā-vivara¹ mūḍa di-
96. kkinalli Kētsamudrada dinne mēḷaṇa Vāmana-mudre neṭṭa kallu
97. vandu mūḍala āgnēya-madhyadallu Kētsamudrake sama maḍu-
98. vina basarīmarada vattina Vāmana-mudre neṭṭa kallu vandu ā-

99. gnēyadallu Śaṭṭihalli Nanchikonḍanahalli Polasamudra
 100. mūru yallē gūḍida biṭṭigundina vattina Vāmana-mudre netṭa
 101. kallu vandu dakṣiṇadallu Polasamudrada sāgarada vattina vā-
 102. mana-mudre netṭa kallu vandu dakṣiṇa-nairityadallu doḍḍāla-
 103. ḍa marada vattina Vāmana-mudre netṭa kallu vandu nairityada-
 104. llu Polasamudra Gūḷijhari Śaṭṭihalli mūru yalle gūḍida
 105. doḍḍa-bāvivattina Vāmana-mudre kallu vandu paśchimadallu Gūḷi-
 106. jhari nēralēmarada-vattina Vāmana-mudre netṭa kallu vandu paśchi-
 107. ma-vāyāvya-madhyadallu Maralūru Gūḷijhari-yalle gūḍida doḍḍa
 108. vaduvina vattina Vāmana-mudre netṭa kallu vandu vāyāvyadallu Ma-
 109. ralūru Śaṭṭihalli Kirikere yallegūḍida doḍḍa attimarada
 110. vattina Vāmana-mudre netṭa kallu vandu uttaradallu Kirikereya do-
 111. ḍḍa māvinamarada vattina Vāmana-mudre netṭa kallu vandu uttar-i-
 112. śānya-madhyadallu nellimarada vattina Vāmana-mudre netṭa kallu
 113. vandu iśānyadallu Kētsamudra Baṭṭavāḍi Śaṭṭihalli yalle gūḍi-
 114. ḍa Vāmana-mudre netṭa kallu vandu | dāna-pālanayōr modhye dānāch
 chhrē-
 115. yōnupālanam | dānāt svargam avāpnōti pālanād achyutam padam |
 116. sva-dattād dviguṇam puṇyam para-dattānupālanam | para-dattāpahārēṇa
 117. sva-dattam nishphalam bhavēt | sva-dattam para-dattam vā yō harēta
 vasun-
 118. dharām | shashtir varsha-sahasrāṇi viśṭhāyāṇ jāyatē krimih | ēkaiva
 119. bhaginī lōkē sarvēśham api bhūbhujām na bhōjyā na kara-grā-
 120. hyā vipra-dattā vasundharā | sāmānyōyam dharmasētur nṛipāṇām kâ-
 121. lē kalē pālanīyō mahadbhiḥ | sarvān ētān bhāvinah pārthivēn-
 22. drān bhūyō bhūyō yāchatē Rāmachandraḥ | śrī-Vi-
 123. rūpāksha (*in Kannaḍa characters.*)

Note.

This grant begins with the usual account of the genealogy and the praises of king Kṛishṇarāya of Vijayanagar (For translation of this portion of the grant see Ep. Carn. Vol. IV, Gundlupet taluk 30.)

It next records the gift by Kṛishṇarāya in the Śaka year 1454 Plava, on Sunday the full moon day of Māgha, the anniversary day of his father's death, of the village Setṭihalli (renaming it Kṛishṇarāyapura) situated in Gūḷūr-Sīma in Marugla nādu and Ānebriddajari sthala in Ghanasaila (Penukonda) Kingdom, with all rights of possession and inheritance and with the pouring of water on gold, in the presence of Viṭṭhalēśvara on the bank of the river Tungabhadra to Venkatādrībhāṭṭa of Bādarāyaṇa-gōtra and Āpastamba-sūtra, versed in the proper recitation and interpretation of the Vedas and in all śāstras, ever victorious in logical disputation, having many good disciples and male children, and son of Tirunialāya, learned in the study of the Vedas. The grant was composed by Sabhānātha under the orders of the king and engraved by Vīraṇāchāri, son of Mallanachari.

The boundaries of the village are next given and the usual imprecatory stanzas follow. The grant ends with the signature of the king in Kannaḍa characters as Śrī Virūpāksha.

124.

Lakshmīśāgara copper-plate grant of Kṛishṇarāya of Vijayanagar of the Śaka year 1454 in the possession of the same.

Three plates with ring : Nāgari characters.

I (b).

1. avighnam astu | namas tunga-śiraś-chumbi-chandra-chāmara-chāra-
2. vē | trailōkya-nagarārambha-mūla-stambhāya Śambhavē | Harēr līlā-
3. varāhasya dāmshtṛā-dāṇḍas sa pātu vah | Hēmādri-kalaśā yatra
4. dhātṛi chhatra-śriyam dadhau | kalyānāyastu tad dhāma pratyūha-timi-
5. rāpaham | yad gajōpy Agajōdbhūtam Harināpi cha pūjyātē | asti-
6. kshtramayād dēvair mathyamāna-mahāmbudhēh | navanītam ivōdbhūta-
7. m apanīta-tamō mahah | tasyāsīt tanayas tapōbhīr atulair anvartha-
8. nāmā Budhah puṇyair asya Purūravā bhuja-balair Āyur diśām nighna-

9. tah | tasyâhur | Nahushôsyâ tasya purushah yuddhê Yayâti kshitau |
 10. khyâtas tasya tu Turvasur Vasu-nibhah sri-Dêvayâni-patêh | ta-
 11. d-vamsê Dêvaktîjâni didipê Timmabhûpatih | yadâ sa Tuluvêndrêshu
 12. Yadôh Krishnâ ivânveyê | tatôbhûd Bukkamâ-jânir Îsvara kshiti-
 13. pâlakah | atrâsam-agunôpêtam mauhi-ratnam mahibhujâm | sarasâ-
 14. dudabhût tasimân Narasâvani-pâlakah | Dêvaki-nandanât Kâmô Dêva-
 15. kinandanâd iva | vividha-sukritôddâmê Râmnêsvara-pramukhair muhur
 mu-
 16. dita-hridaya-sthânê sthânê vyadhata yathâvidhi | budha-parivritô
 17. nanâ-dânâny athô bhuvî shôdaśa tri-bhuvana-janôdgitam śvêtam ya-
 18. sah punaruddharan | Kâvêrim âsu badhvâ bahula-bhujâ-balâ-
 19. ttâ [m] vilanghyaiva śatrûn jivagrâham grihîtvâ samiti bhuja-ba-
 20. lat tatra râjyam tadîyam | kritvâ Śrî-ranga-pûrvam tadapi nija-vasê
 21. paṭṭanam yô vyabhâsê kîrti-stambham nidhâya tri-bhuvana-bhavana-
 22. stûyananah sadânah | Chêram Chôlam cha Pândyam tadapi cha Ma-
 dhur -
 23. vallabham Mâna-bhûshanî viryôdagaram Turushkam Gajapati-nripatim
 châ-
 24. pi jivâ tad-anyân | â-Gangâ-tîra Laṅkât prahmana-charama-bhû-
 25. bhrit-tatântam nitântam khyâta kshônîpatinâm sram iva śira-
 26. sâ śâsanam yô vyatâni | Tippâji-Nâgalâdêvyôh Kau-
 27. salyâ-sat-Sumitrâvyôh | dêvyôr iva Nrisumbhêndrah tasmâd vîra-
 28. hanau kramât | vîrau vinayinâu Râma-Lakshmanâv iva nandanau |
 29. jâtau vîra-Nrisumbhêndra-Krishnarâya mahîpati | vîra-sri-Nâ-
 30. rasimhah sa Vijayanagarê ratna-simbhâsanasthâ kîrtyâ
 31. nîṭṭyâ nirasyan Nriga Nala-Nahushân apy ananyân athâ-
 32. nyân | â-sêtôr â-hi Mêrôr avanisura-natah . . .
 33. tyôdayâdrêr â-pâschâd â-chalântâd adhika-vidhu-ruchi

II a).

34. sarva-râjyam śasâsa | nanâ-dânâny akârshît Kanakasa-
 35. dasi yah sri-Virûpâksha-dêva-sthânê sri-Kâlahastyâm sa
 36. Vijayanagarê Vênkatâdrau cha Kâñchyâm | Śrî śailê Sônasai-
 37. lê mahati Hariharêhobalê Sangamê cha Śrîrangê Kumbha-
 38. kônê hata-tanasi mahâ-Nanditîrthê Nivrittâu | Gôkarnê Râma-
 39. sêtau jayati tad-itarêshvapy asêshêshu punya-sthânêshv âra-
 40. bdha-nânâ-vidha-bahula-mahâ-dânavâri-pravâhah | yasyôdâñcha-
 41. t-turanga-prakara-khura-rajah | śushyâd-ambhôdhi-magna-kshmâ-bhrit-
 sandô-
 42. ha-bhêda-tvara-Kulisadharôtkanthitâ kunthitâ bhût | brahmân-
 43. dam viśva-chakram ghaṭa-mudita-mahâ-bhûtakam ratna-dhênum sa-
 ptâm-
 44. bhôdhin cha kalpam kshitiruha-tilakam kâñchanîm kâmadhîum |
 45. svarna-kshmâm yô hiranyâśva-ratham api tulâ-pûrusham gô-sahasram
 46. hêmâśvam hêma-garbham kanaka-kari-ratham sarva-dânany atânît |
 47. râjyam śasâsa nirvigghnam râjyam dyâm iva Vâsava | tasmin gu-
 48. nêna vikhyâtê kshitipêndrê divam gatê | tatôpy avârya vîrya-sri-
 49. Krishnarâya-mahîpatih | bibharti mañi-kêyûra-nirvisêsham
 50. mahibhujâm | kîrtyâ yasya samantatah prasritayâ viśvam
 51. ruchaikyam vrajêd ityâśankya purâ Purârîr abhavat Phâlêkshanah
 52. prâyâsah | Padmâkshôpi chaturbhujô jani Chaturvaktrôbhavat padma-
 53. bhûh Kâlî khaḍgam adhâd Ramâ cha kamalam vinâm cha Vâñî karê |
 54. śatrûnâm vâsam êtê dadata iti rushâ kinnu saptâmburâśîn nâ-
 55. nâ-sênâ-turanga-truṭita-vasumatî-dhûlikâ-pâlikâbhih |
 56. samsôshya svaira mêru-pratinidhi-jalâdhi-śrêṇikâm yô vidha-
 57. ttê brahmândam svarṇa-mêru- pramukha-nija-mahâ-dâna-tôyair amêyaih |
 58. mad-dattâm arthi-sârthah śriyam iha suchiram bhuñjatâm ity avê
 59. tya prâyah pratyûha- hêtôs Tapana-ratha-gatêr âlayê dêvatâ
 60. nâm | tat-tad-dig-jaitra-yâtrâgata-biruda-padir ankitâs tatra
 61. tatra stambhân jâtapratishthân atanuta bhuvî yô bhûbhrid abhran-
 62. kashâgrân | Śrîśailê Sônasailê Kanaka-sûbha-sabhâ-Vênka-
 63. tādri-pramukhy-sthânêshv âvritya-sarvêshv atanuta vi-

64. dhivad bhūyasē śrēyasē yah | dēva-sthānēshu tīrthēshv apī kanaka-
65. tulā-pūrushādīni nānā-dānāny ēvōpadānair api sa-

II (b)

66. mam akhilair āgamōktāni tāni | rōshakrit-prati-pārthiva-
67. dandah Śēsha-bhuja-kshiti-rakshana-śa | undah, bhāshege tappuvā rā-
68. yaragandas tōsha-krid-arthishu yō rana-chandah | rājādhirāja
69. ityuktō yō rāja-paramēśvarah | mūru- rāyara gandānkah para-
70. rāya-bhayānkarah | Hindu-rāya-suratrānō dushta-sārdula-marda-
71. nah | vīrapratāpa ityādi birudair uchitair yutah | alōkaya
72. mahīpala jaya jīvēti vādibhih Aṅga-Vanga-Kalingādyai rā-
73. jabhih sēvyatē cha yah | stutyaudāryā nvita-śrīh sa Vijayanaga-
74. rē ratna-simhāsana-sthah kshimāpālān Kṛishṇarāyāh kshitipatir a-
75. dharikṛitya kīrtyā Nṛigādīn | ā pūrvādrēr adhastāt kshitidha-
76. ra-katakāt ā cha Hēmāchalāntāt ā Sētōr arthi-sārtha-śriyam i-
77. ha bahulikṛitya kīrtyā samindhē | śakābdē yuga-bānābdi-jēn-
78. dunā ganitē kramāt | Plava-samvatsarē Māghyām Paurnamāsyām pi-
79. tur dinēi Bhānu-vārē puṇya-kālē kōṭindu-graha-sannibhēi Tuṅgabha-
80. drā-nadī-tirē Viṭṭhalēśvara-sannidau-suprasannō mahā-bhā-
81. gaḥ Kṛishṇarāya-mahīpatih | vēda-vēdānga-vētrē cha śrauta-smā-
82. rtta-kriyā-yujēi Haritānvaya-jātāya Āśvalāyana-sūtrīṇēi
83. Tirmalāryasya putrāya Śrīnivasārya-dhīmatēi Ghanaśaila-
84. mahārājyē Ānēbiddajarī-sthalēi pratitāyām Maruga-
85. lanādau Gūlūru-sīmanī Kōra-grāmasaya paśchāch cha Lakshmi-
86. sāgara-nāmakam | grāmam kṛtvā Kṛishṇarāyapura-nāmānam ānja-
87. sālīdhi-nikshēpa-sahitam | āla-pāshāṇa-samyutam | akshīṇā-
88. gāmi- samyuktam siddha-sādhyā-samanvitam | parivartana-danā-
89. dhi-kṛaya-yōgyam vibhūtayēi sarva-svāmīya-samāyuktam chatuḥ-si-
90. mā-samāśritam | putra-pautrādibhir bhōgyam kramād ā-chandra-tārakam
91. sa-hiranya-payōdhārā-pūrvakam dattavān mudāi Kṛishṇarāya-
92. mahīpāla-śāsanaena Sadhāpatih | uvācha śāsana-ślōkā-
93. n Mallanāchārī-sūnūnāi ājñānusārīnā tasya Vīra-
94. nāchārīnā mudā | tāmra-śāsanam ētad dhi likhitam jayatā-
95. m bhuvi | vāmā-Vāmanamudrānkā-śilānām sthāpana-knamah |
96. diśi prāchyām Kōra-nāma-grāma-sīmānta-samśritēi Ajji-
97. gonḍanahallī-śrī-tatākāntē pratishṭhitāi | ēkā Vāmanamu-

III (a).

98. drānka-śilāgnēyām tu tach-chhilā | ēkā Haralakattē-śrī-si-
99. māntēlpa-girēs tatē | pratishṭhitā tatas tv ēkā dakshinasyām
100. diśi sthitā | Chikkabellāvi-sīmāntē nīla-pāshāṇa-san-
101. nidhau | bhāti Vāmanamudrānka-śilā diśi tu rakshasah |
102. Channēnahallī-sīmāntē jambukā-dhvani mudrikā | Vāmanē-
103. na śilālpīyas tatākāntē pratishṭhitā | ēkā pratīchi-
104. bhāgē tu Masanāpura-sīmāni | antē Vāmana-mudrānka-śi-
105. lā chaikā pratishṭhitā | vāyavyām diśi tu śrēshṭhā Gollahallī-
106. ga-sīmāni | antē Vāmana-mudrānkā-śilā chaikā pratishṭhi-
107. tā | udīchyām diśi tu hyēkā Vāmanānka-śilā śubhā |
108. Timmarājanahallyagra-nyagrōdhādhas-thalē sthitā | Bom-
109. nahallī-ga-sīmāntē tvaiśānyām diśi cha sthitā | ēkā Vā-
110. mana-mudrānka-śilā chaivam śilā-kramah | Kṛishṇarāyapura-
111. śrīmat-pratināma-yutasya cha | Lakshmisāgara-nāmnōsya
112. grāmasyaivam vidhasya hi | dāna-pālanayōr mādhyē dānāch chhrē-
113. yō'nupālanam | dānāt svargam avāpnōti pālanād achyutam pa-
114. dam | sva-dattād dviguṇam puṇyam para-dattānupālanam para-dattā-
115. rēṇa sva-dattam nishphalam bhavēt | sva-dattam para-dattām vā yō harē-
116. ta vasundharām | shashtir varsha-sahasrāni viśṭhāyām jāyatē kri-
117. miḥ | ēkaiva bhaginī lōkē sarvēśhām api bhūbhujām | na bhōjyā
118. na kara-grāhyā vipra-dattā vasundharā | sāmānyōyam dharma-sē-
119. tur nripānām kālē kālē pālanīyō mahadbhih | sarvān -ētā
120. n bhāvīnāh pārthivēndrān bhūyō bhūyō yāchatē Rāmachandrah
121. śrī-Virūpāksha. . (In Kannada charaters)

Note.

This grant is similar to the previous number in the genealogical account and the date. It records the gift by the same King (Kṛishṇarāya) with all rights of possession and inheritance of the village Lakshmiśāgara situated to the west of the village Kōra in Gūlūru-sīma, in Marugal-nāḍu, in Ānebiddajari-sthala in Ghanaśaila kingdom to Śrinivāsārya son of Tirmalārya of Haritānvaya gotra and Āśvalāyanasūtra, proficient in the study of Vēda and Vēdāṅga and ritual.

The boundaries of the village and the usual imprecatory verses next follow. This grant was composed like the previous number by Sabhāpati and engraved by Viranāchāri and ends with the signature of the king in Kannāḍa characters.

ARCHÆOLOGICAL MUSEUM.

102. In their Order No. 3025-6—Edn. 142-23-4, dated 21st December 1923, the Government were pleased to accord sanction to the proposal made from this office to open an Archæological Museum as a part of the Archæological Department for affording facilities to scholars to carry on researches into the ancient history of India and particularly of Mysore. Steps were accordingly taken to arrange the archæological finds preserved in the office and to exhibit them in show-cases. These consist of coins, copper-plate grants, ancient utensils, views of ancient monuments and estampages of inscriptions. Among the coins exhibited some are of the Āndhrabhṛitya Kings, one of Harshavardhana Śilāditya, some of Vijayanagar Kings and a few of the Mughal and Mysore Sovereigns. The copper-plate grants are of the Gangas, the Hoysalas and the Vijayanagar and Mysore Kings. Views of the most important monuments in the State have been exhibited under different heads such as, architecture, sculpture, iconography, etc. Estampages of some typical inscriptions pertaining to different centuries showing the gradual development of palæography are hung up on walls. Some more finds of admitted archæological importance now in the custody of private individuals will also be acquired and added to the Museum so as to make it comprehensive and thoroughly instructive.

NUMISMATICS.

103. About fifty coins, all of copper, found in the possession of some merchants in Mulbāgal were examined during the year. Many of them were *Maili Kāsūs* issued during the reign of Kṛishṇarāja Voḍeyar III, and a few of Hyder Ali and Tippu Sultan and two of Vijayanagar Kings. One of these two contains the figure of a man on the obverse and a legend on the reverse. The legend consists of two lines, *Ranga and Dēva* in modern Kannāḍa characters. The peculiarity of this coin consists in making the bottom of one line of the legend turned towards the bottom of the other line, it being the out-come of writing in a semicircle. As there was no space to put the letters close to each other in a semicircle, the two words were written wide apart, so as to appear topsy-turvy. The other coin contains the figure of a bull on the obverse and a legend on the reverse. The legend reads *Sṛidēva*.

OFFICE WORK.

104. (i) The Revised Edition of Karnāṭaka Śabdānuśāsana was completed and published during the year.

The monograph on the Halebid temple is still under preparation.

(ii) Fair progress has been made in the printing of the transliteration of the inscriptions of the Supplement to the Mysore District volume of the *Epigraphia Carnatica*. An index to the above Supplement is under preparation.

(iii) Kannāḍa texts of the inscriptions of the Supplement to the Bangalore volume have been completely printed. The transliteration of the same as well as that of the Tumkur Supplement is under preparation. The translation of the inscriptions in the Hassan Supplement is nearing completion.

(iv) The printing of the General Index to the volumes of the *Epigraphia Carnatica* as well as that of the Index to the Annual Reports from 1907 to 1920 made fair progress during the year.

(v) A revised edition of the Manual of the Standing Orders of the Department was printed and published during the year.

(vi) Twenty-seven publications of the department and 75 photographs of views, etc., have been sold in the office during the year.

(vii) A list of photographs and drawings prepared during the year is appended to the Report (Appendix B).

(viii) The Office staff have discharged their duties with diligence.

105. As a summary of the results of the activity of the department during the year, the following new historical facts may be mentioned :—

(1) The ninety days' battle of Śrirangam between the Pāndyas and Hoysala Narasimha II about the close of his reign, A. D. 1234.

(2) The dynasty of Karpura rāshtra kings about A. D. 1411.

(3) The dynasty of kings known as Kōdandaparaśurāma Mānōnnata line of kings, 15th century A. D.

(4) The Prâgvāta dynasty. 15th century A. D.

(5) The Jaina University of Tapagachchha in Lâtapalli in Guzrat, where, under the guidance of Lakshmisāgaragani, the degrees of Vâchaka, Vibudha and Gaṇi on male scholars and Gaṇini, Pravartini and Mahattarâ on women scholars were conferred.

(6) The cordial relation between the Mahomedan kings of Guzrat and the native kings and people.

106. With a view to invite the attention of historians, the report may be concluded with the opinion of Professor Jacobi on the question of the Gupta era discussed in the last year's report. In his letter dated the 8th June 1924, he wrote to say—

“Your remarks on the Gupta epoch will necessitate a revision of that period of Indian history.”

MYSORE,

10th July 1924.

R. SHAMASASTRY,

Director of

Archæological Researches in Mysore.

APPENDIX A.

Statement showing the amounts sanctioned during the year 1923-24 for the repair and maintenance of Ancient Monuments in the State.

Serial No.	District	Taluk	Place	Name of Institution	Nature of repairs	Amount sanctioned		Amount spent		Remarks
						Rs.	a. p.	Rs.	a. p.	
1	Bangalore...	Bangalore	Bangalore Fort	Sri Venkataramaswami temple	Whitewashing and colour washing	41	0 0	41	0 0	*This was repaired during 1921-22 and payment was made in the subsequent year.
2	Do	Do	Do	Tippu Sultan's palace	Petty repairs	36	0 0	25	0 0	
3	Do	Do	Do City...	Cenotaph	Do	42	0 0	51	0 0	
4	Do	Channarayana	Channarayana	Akal Shah Khadri Darga	Construction of Nagarkhana and compound wall	6,594	0 0	
5	Do	Do	Do	Timmappara Uis' Mansion	Petty repairs	53	0 0	
6	Do	Do	Malur	Sri Apparameyaswami temple	Putting up copper Kalesams and gilding them	2,230	0 0	
7	Kolar	Bowringpet	Budikola	Budikola Hill	Masonry and petty repairs	15	4 0	15	4 0	
8	Do	Chikballapur...	Nandi hills	Tippu Sultan's palace	Whitewashing, painting and repairs to doors and windows.	60	0 0	60	13 0	
9	Mysore	Mysore	Mysore	Sri Varahaswami temple	Colour and whitewashing	72	12 0	72	12 0	
10	Do	Seringapatam	Seringapatam	Gumbaz	Petty repairs	1,283	0 0	1,256	0 0	
11	Do	Do	Do	Sri Ranganathaswami temple	Do	255	0 0	255	0 0	
12	Do	Do	Do	Col. Bailey's Dungeon	Do	117	0 0	*117	0 0	
13	Do	Do	Do	Daria Dawlat Bagh	Do	26	0 0	26	0 0	
14	Do	Do	Do	Obelisk monument	Do	8,480	0 0	8,480	0 0	
15	Do	Do	Do	De Havilland Arch	Do	36	0 0	36	0 0	
16	Do	Do	Do	Jumna masjid	Do	59	0 0	59	0 0	
17	Do	Do	Do	Spot where Tippu's body was found	Do	796	0 0	745	0 0	
18	Do	T. Narsipur	Somanathpur	Kesava temple	Fencing	100	0 0	100	0 0	
19	Hassan	Belur	Belur	Sri Channakesavaswami temple...	Special repairs	108	0 0	108	0 0	
20	Do	Channarayana	Sravanabelgola	Temples on Indrabetta	Salary of watchman	130	0 0	125	0 0	
21	Do	Do	Do	Do Chandrabetta	Repairs to the Car	428	0 0	428	0 0	
22	Shimoga	Sagar	Ikkeri	Sri Agahoreswaram temple	Repairs to temples	1,152	0 0	1,152	0 0	
23	Do	Do	Nidakalsi	Sri Malikarjuna and Nilkanteswara temples.	Do	967	0 0	967	0 0	
24	Kadur	Mudgere	Kalasa	Sri Kalaseswaram temple	Petty repairs	94	0 0	94	0 0	
25	Do	Chikmagalur...	Marle	Sri Channakesavaswami temple	Repairs to temples	500	0 0	500	0 0	
26	Chitaldrug..	Molakalmuru	Jatangl Rameswara Hill.	Asoka inscription	Pay of watchman	5,173	0 0	
						15	0 0	
						470	0 0	410	0 0	
						72	0 0	72	0 0	

N B.—In accordance with paragraph 5 (4) (ii) of Government Order No. G. 6045-105—G. M. 194-17-8, dated the 11th September 1920, a sum of Rs. 1,000 was distributed during the year, as noted in the margin, among the several districts by the Chief Engineer for the repair and maintenance of monuments which are not mazar institutions. The amounts placed at the disposal of the divisions of Hassan, Kolar and Chitaldrug were spent while no expenditure on this account was incurred in other Divisions.

Mysore	...	Rs.
Bangalore	...	250
Chitaldrug	...	100
Hassan	...	50
Kadur	...	250
Tumkur	...	75
Kolar	...	75
Shimoga	...	125
Total	...	1,000

APPENDIX B.

List of Photographs taken during the year 1923-24.

No.	Size	Description	Village	District
1	12×10	Anjaneya figure	Bettadapura	Mysore
2	10×8	Gavi with Linga	do	do
3	8½×6½	Views of Double Linga in the above cave	do	do
4	"	Do	do	do
5	"	Do	do	do
6	"	Do	do	do
7	5½×3½	Kankalgavi	do	do
8	"	Pandavagutti	Sompura	do
9	"	Do	do	do
10	"	Cholesvara temple	Hanagal	do
11	"	Do	do	do
12	8½×6½	Narasimha temple	Arkalgud	Hassan
13	12×10	Sambunathaesvara temple, south-east view.	Sambhunathapura	do
14	8½×6½	Do south-west view.	do	do
15	"	Narasimha temple, south-west view	Gorur	do
16	"	Eragesvara temple. Doorway of Garbhagriha.	Mudagere	do
17	"	Do Figure of the Bull	do	do
18	12×10	Yoga Narasimha temple, south-west view	do	do
19	8½×6½	Kirthinarayana temple, south-east view	Heragu	do
20	12×10	Chennakesava and Nagesvara temples, front view.	Mosale	do
21	10×8	Do	do	do
22	12×10	Nagesvara temple, south view	do	do
23	"	Do Ceiling in the Porch	do	do
24	"	Do do in the Navaranga	do	do
25	10×8	Do west view	do	do
26	"	Do view of tower with Hoy-sala crest.	do	do
27	8½×6½	Do Figures in front of tower.	do	do
28	"	Do east view	do	do
29	10×8	Chennakesava temple, Ceiling in the Porch.	do	do
30	"	Do Ceiling in the Navaranga.	do	do
31	"	Do south-east view	do	do
32	"	Do south-west view	do	do
33	8½×6½	Do west view	do	do
34	5½×3½	Coins

List of Drawings prepared during the year 1923-24.

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2	Plan of Double Linga at Bettadapura

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